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METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, D.D., Editor.

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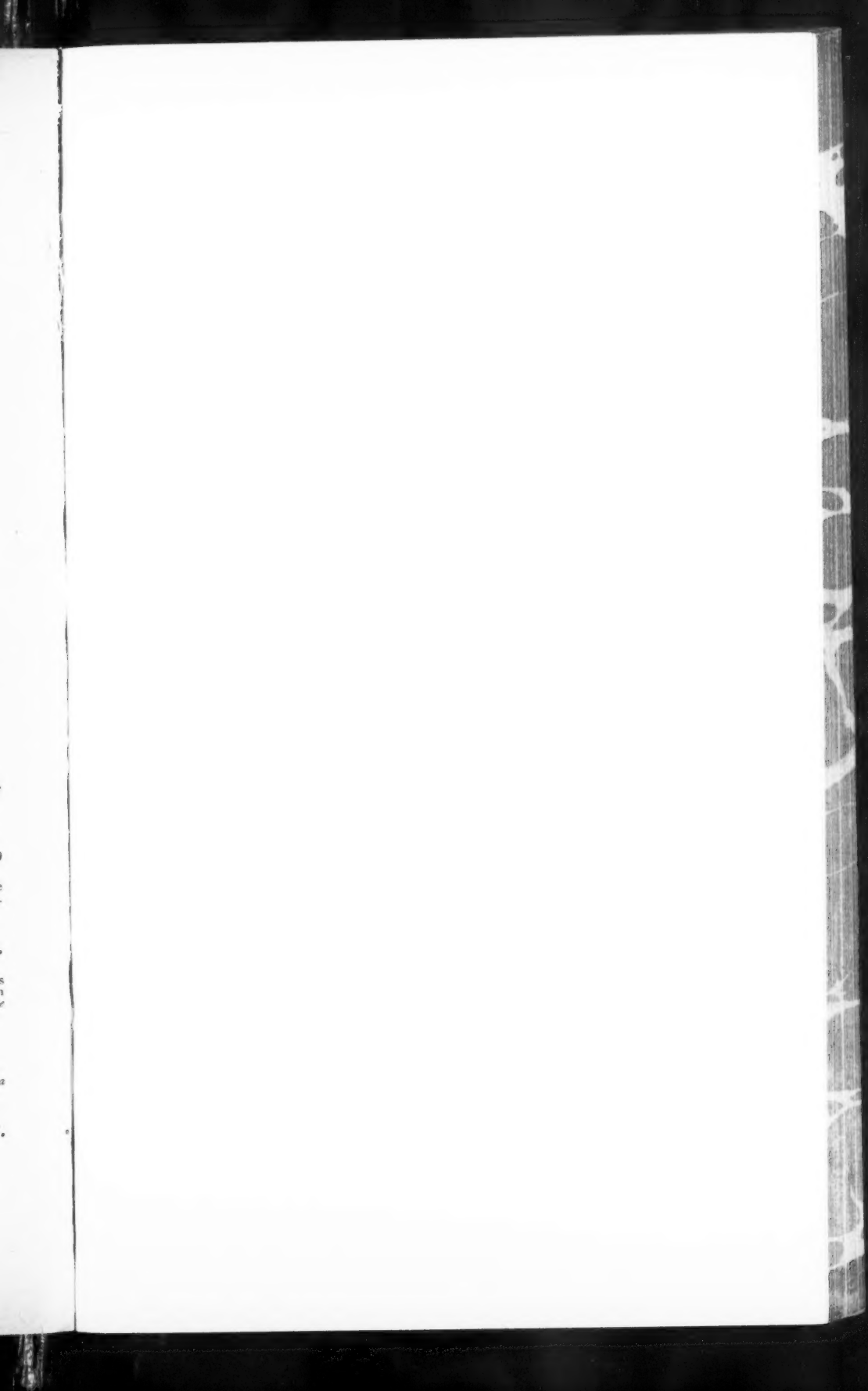
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J. H. McAuley.

METHODIST REVIEW.

NOVEMBER, 1897.

ART. I.—JAMES A. McCAULEY, D.D., LL.D.

"THE memory of the just is blessed;" and when "the just" are favored with exceptionally large opportunity for highest usefulness which they have improved with signal devotion and success, their "memory" should be perpetuated for the instruction and inspiration of succeeding generations. The subject of this paper was a striking specimen of such "just" men. Converted in his youth, he gave nearly threescore years to the service of Christ, all but one decade being spent in faithful and successful labors for the Church, about equally divided between the educational and the pastoral field. So great was his modesty, and so quiet the energy with which he did his work, that men were startled when his splendid achievements were made manifest. It is the purpose of this paper to outline the man and his work.

James Andrew McCauley was born in Cecil County, Md., October 7, 1822, his parents residing at the time on a farm adjoining what is now the village of Mechanic's Valley, some six miles southwest of the town of Elkton, the county seat. His grandfather, Barney McCauley, who was of Scotch-Irish descent, came to this country from the north of Ireland about the middle of the last century, and married Ann Miller, a Swiss. Their son Daniel, father of James Andrew, married Elizabeth Harvey, a woman of unusual force of character, of gentle disposition and earnest piety. She was a great reader, with a remarkably retentive memory, which she retained until her death at the ripe age of eighty-six years. Coming of good

Methodist stock, she grew up in the Church and trained her children in the fear of the Lord. Her husband was an industrious and intelligent farmer and miller, of strictly moral habits. In his ninth year the lad entered the country school taught by his cousin, James McCauley, afterward for many years President Judge of the Orphans' Court of the county; and, according to his teacher's testimony, "he early showed a fondness for knowledge and ability to acquire it." These traits of character "grew with his growth and strengthened with his strength," the former becoming an all-controlling passion, and so utilizing the latter as to secure for its possessor, under the stimulus of a sanctified ambition, the largest gratification in splendid achievement.

In his sixteenth year James Andrew was happily converted while a pupil in the Sunday school of Fayette Street Church, Baltimore, to which city the family had removed the year before. This experience of divine grace was clear, thorough, and abiding; and so long as he lived grateful memories were cherished of his spiritual birthplace, the very spot at which he was kneeling when light from heaven first broke upon his penitent soul being often pointed out by him in after years.

After two years in mercantile employment he applied himself to earnest study, that he might gratify his "fondness for knowledge" and secure a first-class education. Rev. Dr. John H. Dashiell, an able educator and principal of a classical academy, now an honored superannuate of the Baltimore Conference, became his teacher. Says Dr. Dashiell :

James A. McCauley entered my school in Baltimore when about twenty years of age, to prepare for college. He was unassuming, studious, and successful. In about a year he mastered his English, Latin, and Greek grammars; read Cæsar, Virgil, and several orations of Cicero, and considerable Greek. He entered Dickinson and graduated with highest honors.

Matriculating as a freshman in September, 1844, he continued to be so "studious and successful" that he completed the entire curriculum in three years, graduating with first honors in 1847. During his first year in college it was his great privilege to be under the personal instruction and care of that master teacher

and peerless pulpit orator, John P. Durbin, the distinguished first president of Dickinson after its resuscitation under Methodist auspices in 1834. The rest of his course he was under Dr. Robert Emory, the gifted son of Bishop John Emory, who became Dr. Durbin's youthful successor in 1845. Clinton Lloyd, one of McCauley's classmates, remembers him as "a diligent, laborious, and conscientious student;" and another, Samuel C. Wingard, Supreme Court Justice, of the State of Washington, as "an earnest, industrious, and pious student, regarded as the best debater in college."

Soon after graduation he became tutor to the children of Dr. Durbin, and later was for two years tutor in the family of George H. Elder, a leading Methodist of Green Spring Valley, Baltimore County, Md. He received license to preach at a Quarterly Conference in Ward's Chapel, Baltimore Circuit, October 14, 1848. In March, 1850, he was received on trial in the Baltimore Conference, and was appointed to Summerfield Circuit, with John Maclay as his senior colleague; but during the summer he was elected principal of Wesleyan Female Institute in Staunton, Va. Accepting this position, he reorganized the school, arranged a full course of study, and prepared a diploma in Latin for graduates; and during his first year had the satisfaction of seeing a new building erected suited to the needs of the students. Although the Methodists were comparatively a "feeble folk" in Staunton, and two female seminaries were already in successful operation, Principal McCauley's enterprise was firmly established and largely patronized. It still stands a flourishing institution, monumental of the wisdom and fidelity with which its youthful principal laid its foundations.

July 8, 1851, Principal McCauley was united in marriage with Miss Rachel M. Lightner, daughter of John Lightner, a large landowner and highly respected citizen of Highland County, Va., and an elder in the Presbyterian Church. This sacred union was happily perpetuated for more than forty-five years, until the lamented death of the husband. His widow and their only child, an accomplished and beautifully dutiful daughter, survive, to cherish the memory of one of the kindest and most affectionate of husbands and fathers,

finding great comfort in the hope of a blissful and eternal reunion hereafter, albeit their hearts often sigh

For the touch of a vanished hand,
And the sound of a voice that is still.

At the Conference of 1852 Principal McCauley was ordained deacon by Bishop Edmund S. Janes, and two years later elder by Bishop Edward R. Ames. Having resigned his position in Staunton at the end of three years of very successful work, he resumed his place in the itinerant ranks, and for the succeeding eighteen years did grand service in the pastorate. After six years in circuit work he was appointed in succession to four of the largest and most important churches in the cities of Baltimore and Washington, being always retained as long as the law allowed, and everywhere winning the love of the people by his exemplary life, his able and instructive preaching, and his faithful pastoral service. While at Dumbarton Street, West Washington, he was honored by his *alma mater* with the degree of doctor of divinity, at the commencement of 1867; and the next year he was elected by his brethren one of their reserve delegates to the General Conference. In March, 1870, he was appointed by Bishop Ames as presiding elder of the Washington District; and in this position of difficult and delicate responsibilities he bore himself so worthily as to secure the confidence and love of all, and to exert a most salutary influence upon both churches and pastors. In 1872 he was elected to the General Conference next on the list after his friend Dr. Lyttleton F. Morgan, who led the delegation. He did valuable service on the committees on education and revisions, and the Conference showed its appreciation of his character and abilities by giving him a plurality vote for the editorship of the *Ladies' Repository*, and by selecting him as fraternal delegate to visit the English and Irish Wesleyan Conferences, with one of the bishops.

At the same General Conference Dr. Robert L. Dashiell, the eloquent and popular president of Dickinson College, was elected one of the three secretaries of the Missionary Society chosen to succeed the venerable Dr. Durbin, who retired as honorary secretary after a marvelously successful administration of twenty-two years, and his assistant, Dr. William L.

Harris, just elected bishop. At the ensuing commencement in June Dr. Dashiell resigned the college presidency, and Dr. McCauley was unanimously elected his successor. In *The Christian Advocate* of July 4, 1872, the editor, Dr. Daniel Curry, refers to the new president as "a gentleman of wide reputation as an administrator and scholar, and for many years one of the most devoted trustees of the college." His election, the notice further says, "gave the highest satisfaction to everyone; and the announcement that he had accepted the distinguished position was warmly applauded." It was indeed a "distinguished position," in view of the illustrious history of the college, the scholarship and eminence of its presidents and their associates in teaching, and the renown won by her distinguished sons for their *alma mater*—coeval with our national independence, the college having had the unique distinction of being the first college in the land that was established under the new republic.

The position, however, was not only "distinguished," but one that was attended with serious embarrassments. The buildings were greatly in need of repair; financial resources and equipments were inadequate to meet the demands for enlarged courses of study; the damaging effect of the great rebellion upon the patronage of the college was still felt, and, worse than all, a feeling of despondency as to the future of the institution began to obtain among its friends, some of whom went so far as to suggest the propriety of closing the school and selling the property. Conscious of pure motives, with loving devotion to his *alma mater*, and with firm reliance upon the promise of divine aid to those who are loyal to the call of duty, Dr. McCauley addressed himself to his great task with heroic courage, quiet energy, tireless industry, and a resolute purpose to at least deserve success. In two years by personal effort he had secured sufficient funds to repair and renovate the buildings, and in his third year graduated the largest class that had gone out from the college in fifteen years.

In the summer of 1874 President McCauley made a brief but most enjoyable tour abroad, visiting the British Isles and the Continent. In company with Bishop Harris he appeared before the English Wesleyan Conference as a fraternal dele-

gate from the Methodist Episcopal Church, and was received with great cordiality and respect. His brief address was very happy in its graceful allusions to the bonds of union and affection between the mother Church and her prosperous daughter across the sea, and was frequently applauded. The great William Morley Punshon was in the chair, and William Arthur, the Nestor of English Methodism, seconded resolutions of appreciation for the visit and eloquent addresses of the American delegates. After his return home he received as a souvenir a choice edition of Wesley's works handsomely bound in fifteen volumes, the first bearing this inscription :

Presented to the Rev. J. A. McCauley, D.D., by the Wesleyan Methodist ministers, assembled at their Annual Conference at Camborne, Cornwall, August, 1874, with their fraternal regards.

W. MORLEY PUNSHON, *President.*

In 1883 the centennial of the college was celebrated, and large additions to its endowment and equipment were secured, so that President McCauley was able to say in his brief address, "The college enters upon its second century, not alone with cause for glorying in the past, but also with auspices of cheer for the future." The same year, in fraternal recognition of the venerable institution and its scholarly president, Lafayette College conferred upon Dr. McCauley the honorary degree of doctor of laws. In 1884 he was again elected to the General Conference, and did valuable service on the same committees to which he was assigned in 1872. This year two new professors were added to the faculty, the curriculum being correspondingly enlarged. In 1887 President McCauley graduated one of the two largest classes in the history of the college—the single exception being that of 1858 under Dr. Charles Collins, which exceeded these by but two members, the only other class as large as that of 1887 being that of 1792, under Dr. Charles Nisbet, the first president.

At the commencement of 1888 Dr. McCauley presented his resignation as president of the college; and in accepting the same the trustees unanimously adopted resolutions highly appreciative of the great work he had accomplished in the sixteen years of his able and most successful administration. In this minute the trustees note with thanks to God the success of his

long and judicious administration in "more than doubling the value of the college buildings, raising the endowment to more than \$300,000, elevating the moral tone of the institution, enlarging the scope of its operations, and in sending out a large number of trained graduates, bearing the impress of his faithful labors." They also bear "cheerful testimony to the kindness of heart and noble Christian character" which had "so endeared him" to them all. The use of the president's house was tendered to him till needed for his successor, and his salary as president was continued until the ensuing session of his Conference.

President McCauley's term was unique in several respects, some of which are the following:

1. It was the longest in the history of the college for one hundred and five years, with the single exception of that of Dr. Nisbet, and only two years less than his.

2. Under the plastic touch of his benign influence the college sent out two hundred and seventy-five graduates, besides nearly as many other students who did not complete the full curriculum. This was a larger number of graduates than were sent out under any of his fourteen predecessors, being ninety-eight more than those under Dr. Nisbet, and one hundred and thirty-five more than those under Dr. Durbin, the annual average being seven more than those under the former, three more than under the latter, and within a fraction as high as the annual average of the preceding thirty-six years under Methodist auspices.

3. Under President McCauley, Dickinson distinguished her entrance upon the second century of her illustrious history by opening her classic portals to young women on equal terms with young men; and at the commencement of 1887 Dr. McCauley had the pleasure of conferring the college diploma upon a young woman, the first instance in its history.

4. Not only was the endowment, that had accumulated to about \$150,000 in eighty-nine years, "more than doubled," and the number of buildings "doubled" also, but the three new buildings were admirable in style, quality, and adaptation. These were a well-equipped gymnasium costing \$14,000, the gift of a generous layman; a model scientific building costing

over \$30,000, the gift of Hon. Jacob Tome, a Cecil County banker, whose name it bears; and a splendid library hall costing over \$70,000, the gift of a Presbyterian lady, the widow of James W. Bosler, in memory of her husband, whose name the library bears.

Judged by the splendid results accomplished, Dr. McCauley was indisputably a great president. The present head of the institution, Dr. George Edward Reed, bears this testimony :

As Dr. McCauley's successor in the presidency of the college he so long and faithfully served, I have had abundant opportunity of knowing the character of his work and the extent and value of his services. I have learned, too, how great were his burdens and how patiently he must have toiled, oppressed as he must have been with multitudinous cares. The monuments of his work are here, and here they will remain for generations; but a man's best memorials are not always in brick and stone. Rather are they to be found in the lives of men, living and dead, influenced by his words and example. All over the country are men who felt his molding power, and by them he can never be forgotten.

From many other spontaneous tributes by grateful alumni only a few can be given here. Dr. W. L. Gooding, class 1874, the able and successful principal of the Wilmington Conference Academy, at Dover, Del., writes :

What impressed us all was the sincerity of his character and the dignity of his manhood. He moved among us with a quiet intensity which effectively secured respect and admiration. The finest manifestation of his intellectuality was in his sermons. These were marked by richness of diction, appositeness of quotation, breadth of knowledge, fervor of faith, and intensity of delivery. A subtle, indescribable element was there, too, which made his style altogether unique and individual.

Dr. M. D. Learned, class 1880, professor in the University of Pennsylvania, writes :

Dr. McCauley's influence is indelibly engraven into my life. When as a struggling youth I was trying to work my way through college, it was he who never failed me with advice, encouragement, and even with his services, in securing me financial assistance. His interest in his students never ceased, even after he had retired from the presidency of the college. With excellent intellectual endowments and fine scholarship he linked a moral character of such loftiness and a spirit of such gentleness as gave him rare power in influencing others; and many lives are nobler because he has lived. Such a life is an indestructible force in all time to come, and the best heritage one can bequeath to those who follow.

One of his students, now a Protestant Episcopal clergyman, writes :

He led as a father, by an example worthy the imitation of everyone, while, by words of wise counsel, he sought at all times to direct us into the paths of righteousness. To such helpfulness many to-day can point with gratitude, thanking God that in the formative period of their lives they had so wise and so consecrated an instructor. I feel personally that along these very lines I received benefit that is most helpful and lasting.

Another writes :

None of us, his students at Dickinson, understood till later to what degree Dr. McCauley had formed our lives. To many of us it has been as the salt to remember his firm principles. The respect his students had for him was universal.

In an outline of salient points in the character of Dr. McCauley as president of the college, written by request, Professor Charles F. Himes, a member of the faculty and its secretary during Dr. McCauley's entire incumbency, and occupying the chair of natural science from 1865 to 1896, writes :

As professor of moral science he was a factor in the educational work of the college, and as president of the college he was interested in the success of every department; and under the multiplied demands upon him he never gave up the work of the class room. He attended to the minutest details of administration, was present at the religious exercises, was accessible to students at all times; in fact, as president of a small college he was one of a class rapidly passing away, upon whom rested so great a degree the character of a college and its influence for good upon its students. Outside of his proper college work he was active in the local church and in his Conference. His predecessor was one of the most magnetic men and eloquent preachers in his denomination. Dr. McCauley could hardly be said to be magnetic; but, quiet, unostentatious, and reserved in his manner, he won respect and confidence and made many warmly attached friends. In the pulpits of the town he was always heard with marked attention, by reason of his thoughtful sermons rather than on account of oratorical display. He had a wonderful faculty of thinking on his feet. When called upon in an emergency his remarks were always not only happy and in good taste, but fit for type without revision. His scholarship was varied and full, without being technical. He had scholarly tastes and scholarly habits; but perhaps his strongest point as college president was his faith in scholarship as an element of broadest success in life, which expressed itself in many ways and made a college education to him more than a conventional fad. His ideals of professors were the men who controlled the college during his student

days—great and worthy men—and his ideal of a college was something like the college of that day, with its scholarly atmosphere and its inspiration to earnest study. Yet, whilst conservative of all that was good in that golden age of the college, he readily, even if sometimes reluctantly, fell in with new demands of the present day. He left the college with its high character as a literary institution fully sustained, with a body of alumni enthusiastically devoted to it, and with men of large means practically interested in it—altogether, an educational plant of such a character as to justify expectations of largest future success.

From a highly eulogistic minute adopted by the faculty, after his death, the following excerpts are given :

Elected at the age of fifty, he brought to the position ripe powers of head and heart, and for sixteen years presided over the college with rare wisdom and skill. His ideals of college life and training were lofty, and his personal influence did much to realize them here. He was pre-eminently the Christian scholar, exact, polished, cultured. . . . He was the personal friend of the boys who came to college. Encouragement to the despondent, advice to the hesitant, warning to the reckless and heedless, and reprimand to the persistent transgressor, wisely tempered to suit the individual case, are some of the invaluable services for which the students of his time must thank Dr. McCauley; and the loyal love of hundreds who came under the spell of his sweet and gentle nature during his long administration testifies to-day of his deep and lasting influence for good.

The remaining eight years of Dr. McCauley's life were busily employed. After two years as pastor of "Old Eutaw," in Baltimore, where he had served so acceptably for three years, two decades before, he felt obliged to retire from the effective ranks by reason of seriously impaired health. While resting and recuperating he employed his facile pen as Conference correspondent for *The Christian Advocate*, and in 1894 was elected professor of historical and systematic theology in Morgan College. In this important field he did excellent service for two years, and had just entered his third year when he was laid aside by his last illness.

His eventide was luminous and peaceful, and his characteristic patience was never more conspicuous than in the severe sufferings he endured. The faith that had been his stay all his life did not fail him now, but in holy triumph he exulted in complete victory over the last enemy. A little while before his departure, having given directions respecting his funeral, and gratefully acknowledged the attentions of those who had

ministered to him during his sickness, he said to the loved ones at his bedside, "I have always prayed that when my end came my pathway might be bright;" and, in response to a loving inquiry if he found it so now, he replied with emphasis, "O, bright as the sunlight!" Saturday, December 12, 1896, he gently "fell on sleep." He "was not, for God took him." Very impressive funeral services were held the following Monday in the Madison Avenue Church, Baltimore, under direction of Dr. D. H. Carroll, an intimate friend, in which appreciative resolutions were read from the several organizations with which the deceased had been connected, and appropriate addresses were delivered.

An analysis of Dr. McCauley's character will show a combination of admirable mental and moral qualities that are rarely found in any one person, and still more rarely in such excellence. His humble, earnest, devout, and intelligent piety, the development of the gracious spiritual change he experienced in his early conversion, was the basis of all the symmetrical virtues that so adorned his beneficently fruitful life. General James F. Rusling, of the class of 1854, one of the college trustees, says of him :

A whiter soul one seldom meets with in this world. He was the soul of honor. By his "daily walk and conversation" he convinced everyone of the fact. Every student knew and felt it.

Professor Boswell, of the class of 1848, an intimate friend from college days, writes :

His deep and unaffected piety was his crowning virtue. His reverence for God was profound, and his trust in him never admitted a doubt. As he saw the path of duty he unflinchingly trod it, satisfied if he could only have the approval of his God. His life was indeed "hid with Christ in God."

Dr. Dashiell, the preceptor of his youth, writes :

For more than fifty years we were friends. He was a man of fine ability and excellent spirit, prudent, until caution disarmed him of some of his power. No one could doubt his sincere devotion to his Lord and Master, or the lofty aim and habitual tone of his religious life.

Another friend of fifty years, Dr. John Wilson, his successor as principal of the Staunton Institute, says :

I first met Dr. McCauley when we entered the freshman class at Dickinson. The intimacy then formed, when to us both life was a hope and

not an experience, continued without interruption till his lamented death. He was one of the purest and best men I have ever known. As a pastor he was eminently faithful and successful, and into his college work he carried the spirit and accepted the obligations of the pastorate. And the same sympathetic nature which enabled him to lead the timid lambs of his flock into the fold enabled him to deal wisely and justly with immature students, secure their confidence, and bind him with them in tender personal relations. In social life he was genial, frank, and ingenuous, without assumed dignity or conscious superiority, and his conversation often marked by a pleasant humor enlivened with wit.

Says Dr. Carroll, of the class of 1868, one of his most intimate friends :

An unaffected modesty, at times approaching to diffidence, a quiet dignity, a childlike faith, a prayerful spirit, supreme confidence in the right, a broad charity, a keen sense of fairness, and abounding love for his brethren and all mankind were conspicuous traits in his beautiful life. He was a high type of the Christian gentleman, refined, polite, considerate, a delightful companion, beloved in every circle. He was one of the most methodical of men, of tireless industry, most thorough in his investigations, and tenacious in the grasp of what he had mastered. His gentleness and kindness of heart were manifested in all he did. His mind had the fineness of fiber one would look for in a gifted woman, while it was masculine in its vigor and strength. His preaching was clear, convincing, scriptural, and always edifying, often with special unction and great effectiveness. . . . He was an orthodox interpreter of the Scriptures, heartily accepting the vital doctrines of Christianity as set forth by the consensus of the Church, and had no sympathy with the destructivism of the so-called "higher critics."

As pastor in Baltimore and Washington during the war of the Rebellion he was firm and unwavering in his support of the government and the defense of the national Union. He was one of the most unselfish of men, and his consecrated life of nearly half a century was remarkable for scarcely anything more than for his self-sacrificing devotion to duty. He was a good man, great in his goodness, and as great as he was good.

E. Snowden Thomas.

ART. II.—THE LAW OF SACRIFICE OBEYED BY JESUS
CHRIST IN HIS DEATH UPON THE CROSS.

THE purpose of Christ's advent into the world was his atoning death. He was a "lamb slain from the foundation of the world." He was born to die; "and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." The full force of this passage does not appear apart from the context. The urgent appeal of the apostle is for an ideal moral condition in the church at Philippi, one only to be realized by the possession of the mind of Christ. For this he pleads, "Have this mind in you, which was also in Christ Jesus;" and then he traces Christ's humiliation, step by step, in a downward scale, until he yields his body to the cross. There Christ surrenders his life, and in his death on that Roman cross his obedience is made complete.

In this obedience "even unto death, yea, the death of the cross," what law of sacrifice did he obey? He was sent of God, and came into the world to die; but it was Jewish hate that compelled Pilate to issue his lawless decree, that cried, "Crucify him, crucify him," and that finally nailed him to the cross. Did, then, the will of God and the will of the Jews blend in the crucifixion? Were Herod and Pilate, the Gentiles and the peoples of Israel, in the consummation of their purpose, simply the executors of the divine will? Were their acts "foreordained," in the Calvinistic sense of that word? If not, then did God simply permit the world's hate to reach its utmost limit and there consent that his Son should die as the most fitting altar on which to "offer himself up to God," and to put on exhibition the Father's love? In either case what law of sacrifice did he obey in his atoning death? A few settled convictions upon the atonement just here are essential to the writer's being understood, because our views of the atonement have much to do with our interpretation of Scripture.

First, then, we hold that in Christ's atoning death no debt, in the commercial sense of that word, was ever paid. If a debt is once paid justice forbids that it ever should be exacted

the second time; there is nothing left to forgive, and hence there is no place for pardon. But instead of his death and resurrection actually canceling all our sins they only made "repentance and remission of sins" possible; and this fact must forever be the burden of the Gospel message.

Second, in his atoning death the guilt of the sinner was not transferred to Christ, and therefore he did not suffer the penalty due to guilty man. Guilt is not transferable, but if it were, and if the penalty due to man was actually borne by him, then in justice that penalty can never be exacted again, and every sinner must go free. The world's hope centers in God's pardoning mercy, not in canceled sin, and this is only offered to man on condition of repentance.

Third, in his atoning death Christ did not suffer in any personal sense the wrath of God. Twice from the rifted heavens the Father said, "This is my beloved Son, in whom I am well pleased."

Fourth, in his atoning death ample provision was made for guilty man. What Christ did, as Paul says, was "apart" from the law, and was evidently "provisional," as Dr. Miley has shown. His death made it possible for man to repent and for God to forgive, but did not actually cancel the guilt of the world, for unrepentant souls everywhere are guilty still. It worked Godward in the creation of all essential and necessary possibilities, and manward in its benefits. Only, therefore, as God's provisional remedy for sin in the removal of all legal barriers to the exercise of his pardoning mercy can it be said that the Lord "laid on him the iniquity of us all," and that he "bare our sins in his own body on the tree." This is true, because our guilt and the world's guilt could not be transferred to him, and only on condition of "repentance toward God, and faith toward our Lord Jesus Christ," may any of us ever hope to be forgiven.

But whatever mystery there may be in the atonement, as God's remedy for sin Christ at last reached the cross and there died. But he reached that cross through human instrumentality. Did, then, the envy of the Jews and Pilate's decree enter into the law to which he became obedient in his death? Were the hate and the lawlessness that spent their fury about the cross

in any sense the expression of God's will? Was the cross essential to the atonement? Surely not, and yet Scripture is not silent. Isaiah numbered Christ with "the transgressors" in his death; and he said of himself, "And I, if I be lifted up from the earth, will draw all men unto me." We accept it, therefore, as a fact that, not on the great brazen altar, but on the cross, Jesus was to die. This was the will of God, but it was also the will of that mob in Jerusalem. In his death upon the cross, then, did Christ become obedient to the will of God, or of the mob, or of both? Surely, the Son of man in his death never surrendered to anything but the will of God. The will of the Jews was that he should perish on the cross as a malefactor, but the will of God was that there he should lay down his life for a perishing world. This clear distinction between the will of that mob and the will of God must ever be kept in mind, and yet there is one passage of Scripture at least that seems to teach that what transpired at the time of the crucifixion was all decreed. It is found in Acts iv, 27, 28: "For of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass." It will be observed that the new version, from which we quote, says "foreordained to come to pass." It will be further observed that this language is a part of the prayer of the apostles for deliverance. Now, if we put into the word "foreordained" the idea of a decree, then all that was done was ordered of God; Herod and Pilate, the Gentiles and the Jews each and all only executed his will; their deeds were his deeds, and Jesus in his death bowed both to the will of God and also to the will of the mob, for they were one.

But from such conclusions there is an instinctive recoil, and Scripture declares that they are not true. The mob said that Jesus was a "malefactor," but the Father said, "This is my beloved Son;" Pilate felt his guilt, but washed his hands in vain; and Judas said, "I have sinned in that I have betrayed the innocent blood." In explaining this passage Dr. Whedon quotes Limborch, who says, "It is not said that these persons gathered to do what thy hand and thy counsel decreed that they should

do, . . . but simply to be done." That is, the things done were decreed, but the wills of the doers were free in the doing. This interpretation is entirely foreign to the thought of the apostles, and must be given up. Dr. Clarke's comment here is much better. He makes the clause, "For to do whatsoever thy hand and thy counsel foreordained to come to pass," parenthetical. But, while it is not parenthetical, he expresses the fact when he says :

It is evident that what God's hand and counsel determined before to be done was not that which Herod, Pontius Pilate, the Gentiles (Romans), and the people of Israel had done and were doing; for then their rage and vain counsel would be such as God himself had determined should take place, which is both impious and absurd; but these gathered together to hinder what God had before determined that his Christ or Anointed should perform.

This clearly expresses the force of the passage. The mob sought to "hinder," to defeat, to bring to naught the mission and work of the Son of man.

But there stands that fatal clause, "To do whatsoever thy hand and thy counsel foreordained to come to pass." If the word translated "foreordained" really means that, then a decree of God predetermined the acts of the mob, and from this conclusion there is no escape. The word the apostles used in their fervent appeal was *προώρισεν*. This word is from *πρό*, "before," and *ορίζω*, "to limit," "to bound," and means simply to "prebound." It does not express the idea of inspiring or decreeing a thing to come to pass at all, but just the opposite. A boundary to wrath is neither a decree unto its existence nor its inspiration, but is a restraint. This word, therefore, as used by the apostles, simply meant that before it came to pass God fixed a limit to the powers of darkness that were to surge about the cross. In the wilderness, in Gethsemane, and at the cross the Son of man must confront the powers of darkness. "Against the Lord, and his anointed," they gathered together in Jerusalem. Hell, if possible, would defeat the Son of man. But God prebounded that wrath. They gave Christ a mock trial, but utterly failed to convince the world that he was an impostor. They nailed him to the cross, but did not take his life. They sealed his tomb, but did not bind

his power. The prebounded wrath that surged about the cross left the Son of man conqueror. It was just this fact that the apostles presented to the Father in their prayer. On it they based their appeal, and said: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

In taking this position we are not transcending what is written. The word *ὅσα*, translated "whatsoever," should be translated "as much as," and it is so translated by the able authors of the *Bible Commentary*. That little Greek word *ὅσος*, when numbers are referred to, means "as many as;" when magnitude is the thought, "as great as;" and when quantity is referred to, as in the passage under consideration, "as much as." The apostles' thought was this: That the enemies of Christ were gathered together in Jerusalem to do "as much as his hand [in which inhered all power] and his counsel [in which was all wisdom and knowledge] had predetermined should come to pass"—just that much and no more. The powers of darkness that raged about the cross were under restraint. They could only go so far and no farther. A bounding line had been fixed in the "counsel" of God, and right there all their fury and rage struck the right hand of God's power and came to naught, even as the fury of the wave perishes at the base of the rock which it smites in vain. God did not ordain the existence of that mob in Jerusalem; its will was not his will, and to it Jesus did not bow in his death. What law, then, did he obey? We answer, The will of the Father, and that only. "This commandment have I received of my Father." In Christ's obedience "even unto death, yea, the death of the cross," he knew no law but the will of God. The preposition "of," in the phrase, "death of the cross," only shows his relation to the cross at the moment of his death. The virtue of his death was in himself and the surrender of life, and not in the cross. They did not take his life, nor did he die of a broken heart. As to this we are not in doubt. Jesus said: "Therefore doth the Father love me, because I lay down my life, that I may take it again. No

one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." Even in the last moment the Son was free, and the virtue of his death lay in the fact that it was voluntary. Godet says :

The word *οὐδεὶς*, "no one," includes every creature; we may include in it God himself, since if, in dying, the Son obeys the decree of the Father, he yet does it freely; God neither imposes on him death nor resurrection. The words, *ἐξουσίαν ἔχω*, "I have the power" (the competency, the authority), are repeated with a marked emphasis; Jesus had no obligation to die, not only because, not having sinned, he had the right to keep his holy life, but also because, even at the last moment, he could have asked for twelve legions of angels, who would have wrested him from the hands of his enemies.

These words are far-reaching, and all may not be willing to follow the bold thinker, but they seem to be true. In the purpose of God Jesus was born to die, but he was free. He was both high priest and the sin offering, for he "took a body for the sacrifice," and when the moment came he simply "bowed his head, and gave up his spirit."

This death took place upon the cross, right where Jewish hate had borne him. For this there was a reason. God permitted it, and the Son despised the shame and endured it all for the sake of man. The cross was the then existing emblem of the world's bitterest hate. It added nothing to the efficacy of his atoning death; but as he prayed, while pinioned to it, "Father, forgive them, for they know not what they do," and then died for man, it did serve to reveal his heart of love and to show to the world at what bloody cost he was willing to save. We can now summon the nations to gather about his cross and say with Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" On that Roman cross was the most fitting place to exhibit God's mercy and love, and there, in obedience to the Father's will, as the great law of sacrifice, Jesus gave his life for the world.

J. H. Bethards.

ART. III.—SATURDARIANISM: A BRIEF REVIEW.

Is Saturday the true and only Sabbath of the Bible and of history? The affirmative of this question is the position of all Saturdarian Christian teaching. If the subject has to do with saving men it demands a thorough study by the ministers and laity of all the Churches. Yet the great body of Christian people have not been awake to the real situation. Saturdarians have been growing in organization and influence, and are strongly antagonizing all efforts to protect the weak against their theory. No thoughtful man can question that Adventists, as a rule, have an unfeigned faith in the absolute correctness of their Sabbath teachings; and we are sorry that as much cannot be said of some of their leaders, who are loudest in denouncing the Christian Sabbath and those who keep it.*

But why assail the teachings of Adventism? Because of its relation to the demands of labor to have a Sabbath. Adventists are protected in their religious rights by the laws of the land. They stand related to other Christians in the ratio of one to six hundred and ninety-eight. But, while we concede that the one has a right we are bound to respect, we claim that the six hundred and ninety-eight have their own rights, as has also labor. Yet they ignore our rights and the rights of those who are being continually robbed of the Sabbath. They fought the Blair Sunday rest bill, and claim the honor of its defeat. There was a cooperation of Adventists, liquor dealers, greedy monopolists, and those who wanted the day made one of entertainment instead of rest and worship. Although about seven millions joined in petition for the passage of the bill, their voice was not heeded, because of the number and variety of reasons based on policy, and through lack of reasons based on the Bible and conscience. The strength of the Adventists was in their claim to scripturalness. They take the responsibility of helping to compel an estimated

* D. M. Canright, who had been for twenty-eight years a leader among the Seventh-day Adventists, thus quotes (*Seventh-day Adventism Renounced*, pp. 27, 28) from Mrs. White, their prophetess: "Satan has taken full possession of the Churches as a body. . . . It is the devil that answers their prayers. . . . Their converts are not renewed in heart or changed in character."

number of a million and a half laboring people to desecrate the Sabbath every week, that they may desecrate the Sabbath with impunity. Yet there can be no wrong in preventing any person from working on the Sabbath. It is desperately wicked to assist in compelling people to do wrong; and it is the legitimate function of governments to make it as easy as possible to do right and as difficult as possible to do wrong.

But Adventists say that it is a sin to not work on Sunday, because it was instituted by the pope in opposition to the Sabbath of the Lord. Yet the claim is absolutely without foundation in fact, for the Sunday-Sabbath existed for centuries before there was a pope. When was the papacy instituted? "Gregory VII, in a Roman council of the year 1073, formally prohibited the assumption of the title by any other than a Roman bishop." * How long has Sunday been regarded as the Sabbath? For the present we will let Enright answer, father of a \$1,000 reward for Bible authority for Sunday keeping. He declares, "St. Ignatius, martyr, a disciple of St. John, says, 'Every lover of Christ celebrates the Lord's Day, consecrated to the resurrection of the Lord, as the queen and chief of all days.'" He also says, "The apostles and apostolic men decreed that Sunday must be kept holy." And again he admits that "at first . . . the converts from heathenism [Rome, Antioch, etc.] kept holy the Sunday." † But, in spite of such admissions from Enright, the Adventists have circulated "over 100,000,000 copies of Enright's reward" to prove Sunday to be the child of the papacy. "Over 500,000 copies of *Rome's Challenge* have been circulated," and a new tract from the writings of the same man, O'Keefe, has been prepared, entitled *A Challenge to Protestants*. The authors of the above challenges have been corresponded with by Protestants, their challenges accepted, and these would-be champions of Catholicism caused to retreat. Adventist leaders have been tendered the proof of the above, but still continue to push the sale of this literature. ‡ This is only a part

* *Catholic Dictionary of Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church*, article "Pope," p. 726.

† Private correspondence of Malcom and Enright concerning Enright's \$1,000 reward. Enright's letter No. 2, p. 1.

‡ See article "Fraud" in *Christian Endeavorer* for June, 1897.

of one of the darkest plots in American history. Thousands of dollars are being raised, under the cloak of religious liberty, every year, and are spent in an effort to throttle the press, pervert the public mind, and capture the control of the legislative and executive branches of our national, State, and Territorial government, in order to repeal all Sabbath laws and make it impossible to enforce existing laws.*

Is it not time to wake out of sleep? These conditions have been reached largely because we are not informed of the true Sabbath doctrine of the Bible and of history. Is there any question needing the more careful consideration of Christians to-day? We will study the subject briefly as it relates to the two periods before the exodus and from the exodus to the beginning of the Christian dispensation.

I. During the first of these periods there is no Bible mention of the word "Sabbath," and none in history prior to the flood. "Seven days" are mentioned, but not in connection with Sabbath keeping. The "seventh day" is mentioned in Gen. ii, 3: "God blessed the seventh day, and sanctified it." Hence we assume that rest days, or Sabbaths, were kept, and that they were properly reckoned; but there is not the slightest evidence in the Bible to prove the day to have been on Saturday, even if we hold to the theory of a regular septenary cycle during that period. We do not find the expression "the seventh day of the week" in the Bible, nor certain proof that there were no silent or uncounted days. Recent historic records have been discovered which date back about seven hundred years before the writing of the Pentateuch. These records prove that fixed weeks and Sabbaths such as we have were unknown among the ancient Accadians, Assyrians, Hindus, Chinese, and Egyptians. The Hindus all began their weeks with the Sabbath, instead of closing them with it. One portion made their Sabbaths coincide with the moon's quarters; the others divided their months of thirty days into four weeks, the first two containing seven and the last two eight days each. The

* Consult the Seventh-day Adventists' General Conference Year Book for 1893, containing the organization, officers, and by-laws of the "International Religious Liberty Association" of the Seventh-day Adventist Church, and the report of the treasurer to the General Conference of over \$12,000 raised and over \$8,000 expended that year to hinder the execution of law; also the *American Sentinel* of New York.

Accadians and Assyrians also had months of thirty days each with Sabbaths occurring on the seventh, fourteenth, twenty-first, and twenty-eighth days of every month. The Sabbaths of China and Egypt were usually ten days apart.

The *Catholic Dictionary*, basing an argument upon the recent discoveries of George Smith, says: "We now know that among the ancient Assyrians the first twenty-eight days of every month were divided into four weeks of seven days each, the seventh, fourteenth, twenty-first, and twenty-eighth days being Sabbaths; and there was a general prohibition of work on those days." * Lewis says that they "were months of thirty days each." † Again he writes, "Four years ago George Smith called attention to the fact that the seventh, fourteenth, twenty-first, and twenty-eighth days of the month were days of *sulem*, or rest." ‡ This he claims to be the true Bible seventh day, or Saturday; and that it was called *sabbatu*, and meant "day of rest to the heart." Hirsch says of the Assyrian Sabbaths, "There are traces in the Bible of the same system." § Crafts says: "The oldest literature, especially that of the Accadians, the immediate descendants of Noah, whose pottery libraries have risen from the dead to confirm Moses and the prophets, contains the very word *sabbatu* which appears in the ancient tablets as the name of the seventh, fourteenth, twenty-first, and twenty-eighth days of every month, upon which certain works were omitted." ¶ The last two days of every month are not counted in the weekly period; hence there are nine days between the last Sabbath in one month and the first one in the next. Supposing the Sabbath dates in the first month to have fallen on Saturdays, they would have fallen on Mondays in the next, on Wednesdays in the third, and so on through the year, making twelve long weeks and twelve changes in the day of the Sabbath in every year. Yet Dr. Lewis calls them "Bible

* *Catholic Dictionary*, article "Sunday," p. 868; also the quotation from George Smith's *Assyrian Eponym Canon*, p. 19.

† *Bible Teaching Concerning the Sabbath and Sunday*, by A. H. Lewis, D.D., the leading editor and writer of the Seventh-day Baptist Church, p. 91.

‡ *Ibid.*, p. 96.

§ Rabbi Emil G. Hirsch, of Sinai Temple, Chicago, in the *Chicago Tribune* of December 29, 1896.

¶ Rev. W. F. Crafts, Ph.D., in the *Homiletic Review* of June, 1897, p. 561.

Sabbaths," and pretends to believe they were all Saturdays. He quotes Max Müller's *Sacred Books of the East*, vol. ii, to prove his Saturdarian theories, by showing that "the full moon, the new moon, and the intervening quarters, which were Sabbaths," coincide with Saturday. Yet let one take his almanac, trace the moon's changes through the year, and satisfy himself if the quarters are exactly seven days long, and if the changes invariably fall on Saturdays. Dr. Lewis quotes the same author again, thus: "The first weekly period begins with a day dedicated to Anharmazd, and called after his name; and each of the other three weekly periods also begins with a day dedicated to Anharmazd." * He proceeds with the quotation, and shows that the first two weeks began with a Sabbath followed by six days, and that the last two began with a Sabbath followed by seven other days. The Hindus tried to overcome the long week of their neighbors by giving eight days to each of the last two weeks of every month. Yet the ingenious mind of Dr. Lewis enables him to name these, "Hebrew Sabbaths modified by the astronomical element." But to accommodate him we began the year in Accadia and Assyria on Sunday, in order to start his Sabbaths on Saturday; and we now begin the identical year among the Hindus on Saturday for the same reason. We succeed in keeping the first three Sabbaths on Saturday, the next one being on Sunday, the next three on Monday, and the next one on Tuesday—in four months bringing the Sabbath on every day of our week, changing the day of the Sabbath twenty-four times in every common year and twenty-six times in the long year. This he calls the "origin of the planetary naming" of the days of the week. Since he has stretched the week so as to contain seven, eight, and nine days, he ought to be willing to call the rest days of China and Egypt "Sabbaths" and the period of ten days from one to the other a "week;" but can he invariably locate their rest days on Saturdays?

Thus it is seen that the oldest Sabbaths in ancient history, reaching back from 1600 to 2200 B. C., usually, and in most of the great kingdoms always, were upon the same fixed

* *Bible Teachings Concerning the Sabbath and Sunday*, p. 107, quoting from Max Müller's *Sacred Books of the East*, vol. v, p. 406.

dates in every month, ranging from seven to fifteen days apart, and changing the day of our week upon which they appeared from twelve to thirty-six times every year. Therefore, as we have shown, the history of the ancient Assyrians, Accadians, Hindus, Chinese, and Egyptians, during a period of about seven hundred years just preceding the writing of the books of Moses, shows that the theory of a regular septenary cycle was unknown to all of them. Some Sabbath specialists* have recently intimated their opinion that the true interpretation of the "seventh day" in Gen. ii, and in the fourth commandment in Exod. xx, means, not the seventh day of a fixed week, but the seventh day of each month, as in the oldest history. However, it is our conviction that there was originally a fixed week, but that its seventh day was not Saturday. We will point out evidences, in the consideration of the next period, that Sunday has a better right to the title of "the Sabbath of the Lord," or the "creation Sabbath," than Saturday has.

II. We now come to the consideration of the Sabbaths of the Bible after the exodus. One month succeeding the freedom of the children of Israel we first find the word "Sabbath" mentioned in the Bible. The meaning of the original Hebrew word for Sabbath is "intermission," "rest." There is nothing about the word to determine the length of the rest period, or the length of time between two Sabbaths. The Sabbath of the fourth commandment, the Passover, the Pentecost, and the Sabbath year are all from the same Hebrew word. The length of the rest, so far as the word is concerned, may be one day or one year.† Pagan Greek influences have so crept into Christian teaching as to supplant the true Bible calendar and lead to wrong calculations on all Hebrew fasts and festivals and on the true time for Easter and Pentecost in the Christian dispensation. After making a careful word study of "months," "moons,"

* Rabbi Hirsch, of Chicago, and Dr. W. F. Crafts, of Washington.

† Over twenty years ago the writer was confused by Adventist teaching as to what day constitutes the true Sabbath. He entered into a covenant with the Lord that by divine help he would try and learn his will. If Saturday be the true Sabbath, he would keep it. If it proved not to be, he would do what he could to oppose the error. He soon saw that Saturday could not be sustained as the true and only Bible Sabbath. The longer he investigated the more thoroughly he was convinced that the assumption, because we have a regular septenary cycle, that there had been one from the exodus or the creation had led to many misconceptions and misinterpretations of the writings of Moses.

"new moons," "the Passover," "the morrow after the Sabbath," "Pentecost," and other related expressions, the writer came to believe that there was no Bible basis for lunar calculations, and that "new moons" had no rightful place in the Bible. He arrived at a conclusion, since admitted by Rabbi Mayer May, that no existing calendar affords information regarding the Sabbath before the Christian era.* Therefore he discarded the lunar theory, accepted the Egyptian solar year of the time of the exodus, and made such alterations as the five books of Moses made necessary. The result was that, instead of a year beginning with Tisri, having twelve months of thirty days, with five supplementary days after Elul, he obtained a year of the same length—three hundred and sixty-five days—beginning with Abib, all of the months having thirty days, with the uncounted days thrown in, three after Elul, two after Adar, and seven other days also at this point, once in about twenty-eight years; and that the Passover Sabbath, Abib 15, would fall at the beginning of the harvest, so that a ripe sheaf could be waved "on the morrow," according to the law. The only argument we offer here in defense of our theory is that it brings harmony out of the Old Testament—including the Apocrypha—and the gospels on the question of the fasts, festivals, and Sabbaths.†

We will not attempt a refutation of common errors among the recognized leaders in biblical interpretation, but will present a brief summary of the history on the Sabbath question, embraced in Exodus from chapter xii to the close. Exod. xii teaches that the Passover lamb was killed in the afternoon of Abib 14, and was eaten during the following night; that after midnight the Israelites were freed, and that they started away the next morning, Abib 15. Dio Cassius says, "On their flight from Egypt the Jews, from hatred to their ancient oppressors, made Saturday the seventh day of their week." Exod. xiii, 3,

* Says Rabbi May: "Rev. Mr. Gamble claims, and justly so, that we are not in possession of any calendar that gives us information concerning the Sabbath days or other days before the time of the Christian era."

† We request that the reader do not reject our calendar until he produces one that harmonizes with the Bible. We have carefully explained our calendar and Sabbath theories to many eminent scholars, and give in brief a few of their written opinions: Rabbi Hirsch, "Fundamentally correct;" Galusha Anderson, "Entirely correct;" Samuel Ives Curtis, "Well established;" a prominent Catholic, "Mathematically, historically, and scripturally correct;" H. A. Gobin, "Surprised and gratified. I wonder that it was not made long ago."

commands, "Remember this day, in which ye came out from Egypt." We therefore have their "seventh day," or Sabbath, Abib 15, and Saturday coinciding at the time of their departure. The word "Sabbath" is not used until chapter xvi. On Tuesday morning, Iyar 16, the manna appeared; and on Friday, the "sixth day" of that week, the fourth day of the falling of manna, a double portion appeared. Moses informed them on Sabbath morning, Saturday, Iyar 20, that the day was the Sabbath, and that "therefore he giveth you on the sixth day the bread of two days." God used the manna supply to furnish food during the forty years of wandering and—since he was introducing an entirely new method of Sabbath counting, which should be a sign between him and the children of Israel "forever through their generations"—to distinguish them from all the rest of the world in their manner of Sabbath counting and make it impossible to err about the day to be observed. All planetary naming of the days made Saturday the first day of the week and Friday the last. The Egyptians had such a week at the time of the exodus.

When was Pentecost? "Fifty days after Abib 16," say Fausset and others.* What other name had it? "Feast of weeks," or "Sabbath of weeks." What did Pentecost commemorate? The giving of the law on Sinai. (See Fausset and others.) Saturday, Sivan 4, was the "seventh Sabbath," and Sunday, Sivan 5, the day of the first Pentecost. The people were gathered at the base of Sinai when God uttered the commandments which Adventists admit had been known to man from the creation, and caused the people to fear and request that Moses go up into the mount and be taught of God and then return and teach them. Moses therefore went into the mount and was taught, after which he returned and taught the people. The reader will notice that the fourth commandment directed that "six days [after that Sunday] shalt thou labor." This is made more plain from the fact that at the close of that Sun-

* See the word "Pentecost" in Webster, Strong, Cruden, Watson, Smith, Robinson, and *Catholic Dictionary*. On Lev. xxiii, 15, read also McClintock and Strong, Schaff-Herzog, the *Britannica*, *International*, *People's*, *Concise*, *Religious*, and other cyclopedias. See also explanations of the above and related subjects by Josephus, Clarke, Brown, Jamison, Jacobus, Strong, Young, Calmet, Whitby, Douay, Lightfoot, Benson, Barnes, Bishop Elliott, A. J. Gordon, O'Keefe, A. T. Jones, Uriah Smith, Bailey, Akers, Vaughan, and many others, in proof that Pentecost came fifty days after Abib 16.

day-Sabbath Moses repeated the words, "Six days thou shalt do thy work" (Exod. xxiii, 12). The next morning, Monday, Sivan 6, Moses wrote all these things in the book. This thought should be well fixed in the mind, that the original, or Edenic, and universal ten commandments required Sunday to be the seventh day, or Sabbath; and that the "sixth day" should follow that Sunday in which work should be done, bringing the seventh day on the next Sunday. Also that these ten commandments were spoken by the Lord, repeated in the evening by Moses, and written in the book before Moses went into the mount for the Lord to write the modified tables which were for the Jews only. On Tuesday, Sivan 7, Moses went into the mount and tarried forty days and forty nights, returning Sunday morning, Tammuz 17. This exact date has been preserved to the present day by the first annual fast of the Jews.* Adventists admit the day was Sunday.† God commanded Moses that Sunday morning, among his parting words, that he should speak unto the people, saying, "Verily my Sabbaths ye shall keep: . . . Every one that defileth it shall surely be put to death." Moses approached and found them "polluting" the Sabbath, and "there fell of the people that day [that Sunday-Sabbath] about three thousand men." Moses consecrated the people anew in the evening and taught them the message he had been sent to deliver, "Ye shall keep the Sabbath therefore, for it is holy unto you. . . . Wherefore the children of Israel shall keep the Sabbath." The next morning, Monday, Tammuz 18, Moses prayed for the people and for himself, and was commanded to make two tables like unto the first, and be "ready in the morning." On Tuesday morning, Tammuz 19, he went again into the mount for forty days and forty nights, returning Sunday morning, Ab 29, when he taught the people the two tables, explaining the Sabbath in its relation to the whole ceremonial and typical system as he had been taught during the eighty days with the Lord. We follow on, and find the months readjusted so that Sunday, the weekly Sabbath, fell on Tisri 1, 15, and 22 (Lev. xxiii, 24, 39), and on to the beginning of the new year (Exod. xl, 17), and find that on the first day

* Article "Fast" in McClintock and Strong's *Cyclopedia*, vol. III, p. 488.

† *Origin of Sunday*, Second-day Adventist Publishing House, Battle Creek, Mich.

of the first month of the second year Moses put the showbread in order as the Lord had commanded—every Sabbath day—on Sunday. So we find the Sabbath on Sunday, Abib 1, 8, 15, 22, 29; on Iyar 6, 13, 20, 27; and on Sivan 4, bringing the Pentecost Sabbath on Monday and all the weekly Sabbaths for a year on Monday, the next year on Tuesday, and so on, bringing the weekly Sabbath on every day of our week in seven years.

Moses taught this system for forty years. A short time before his death he copied the tables into the second law, Deut. v, and wrote a commentary on the fourth commandment as related to the festivals and jubilees in Lev. xxiii and xxv. In Deut. v, 15, we find the reason that the seventh day, the Sabbath of the Lord, had to be so counted that Abib 15 would be the Sabbath every year, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." To show that this is a literal copy Moses adds, "These words the Lord spake . . . and he added no more. And he wrote them in two tables of stone, and delivered them unto me."

On Abib 10, every year, the Jews, after determining who would eat the Passover together—a company of from ten to twenty—went to the flock to select a lamb of the proper size, a male less than a year old, without spot or blemish. One must be found to fill every condition—it was a type of a perfect Redeemer—and if it could not be found among the sheep it must be found among the goats. On Abib 14 all the leaven must be cast out, the houses thoroughly cleaned, the Passover lamb killed, dressed, and cooked ready for the feast between sundown and midnight. On Abib 16 a sheaf of the ripe grain must be brought to the temple, that the priest might wave it before the Lord; and it must be accepted before the people were allowed to reap. Then the harvesting could begin on that day. Each of the above dates came on Saturday, once in seven years. Neither of them occurred on a Sabbath, between the exodus and the crucifixion. Therefore three years out of every seven Saturday was not the Sabbath. Abib 16 was "the

morrow after the Sabbath," or the first day of the week. Therefore once in seven years Saturday was the first day of the week instead of the seventh.

But does not the Bible say in regard to the Sabbaths on fixed dates that these are "beside the Sabbaths of the Lord?" No. The statement is an answer to the question, "If we offer the sacrifice of the Passover, the Pentecost, the Feast of Trumpets, and the Feast of Tabernacles on the proper days, are we released from the regular weekly Sabbath offering?" The answer has reference to sacrifices and nothing else, and is negative. These sacrifices are beside the regular Sabbath sacrifices, that is, in addition to them, not a substitute for them. There are eight of these fixed-date Sabbaths in succession every year, beginning with Abib 15. These dates must fall on every day of the week in succession, in the successive years. Take a year when those eight Sabbaths were Wednesdays, and suppose that Saturday is Sabbath in each of those weeks, too. The command is, "Six days shalt thou labor." Is it evident how one can work six days and keep two Sabbaths in a week? It is impossible. Therefore we justly conclude that Moses taught an irregular septenary cycle, which changed the Sabbath day each year at Pentecost to the next day of the week, making as many changes in the day as there were years in the period. The Sabbath years and jubilees are counted in the same way. A jubilee period is a perfect cycle of just fifty years. Each jubilee period begins with the first work year and ends with two Sabbath years, the forty-ninth and the fiftieth years. Rabbi Hirsch says, "I have no doubt that the old Sabbaths were in no connection with a fixed week,"* and the *Encyclopædia Britannica* says, "We cannot tell when the Sabbath became dissociated from the month" †—a concession that it was associated with the month instead of a fixed week.

We come to the crucifixion, and find Christ in the grave on Saturday, Abib 15, which Adventists allow. Although we agree that Abib 15 was on Saturday in the years of the exodus and the crucifixion, it never occurred to us that Abib 15

* *Christian Endeavorer*, January, 1897.

† Article "Sabbath," vol. xxi, p. 126.

must have been on Saturday in each and every year between those dates. But, since Adventists have so much to say about the example of Christ, we will briefly study the Sabbath as found in the gospels, and will show that Christ was not a Saturdarian, as many believe, and that he was not keeping the creation, but the Jewish, Sabbath.* There are three passages in which all Saturdarians get their "unanswerable arguments" for "an unchangeable Saturday-Sabbath, for man, for the whole world, for time and eternity." They say, "There never was any dispute between Christ and the Jews about the day to be kept." Hence, when we determine the day of the Sabbaths in question we will prove the day of the weekly Sabbath, and that the weekly and Passover Sabbaths are identical. We will first notice John v, 1-18. Christ went to Jerusalem to "a feast of the Jews." This is conceded by nearly every Bible scholar to be the "feast of the Passover, Abib 15, two years before the crucifixion." The record says he healed a man, and "on the same day was the Sabbath." In Luke vi, 1-5, Christ went through the cornfields with his disciples on *σαββάτῳ δευτεροπρώτῳ*. Whedon, Strong, Clarke, and others define the expression to mean "second-first Sabbath." It is the first of the minor series of Sabbaths between the Passover and the Pentecost, or Abib 22. † Rabbi Felsenthal, of Chicago, says, "At the time of Christ the Pharisees held that the count had to begin from the feast day, and the Pharisaic view prevailed." In Luke vi, 6-11, Christ healed the withered hand on *ἐτέρῳ σαββάτῳ*. Strong, Bailey, and others say that *ἐτέρῳ* means "other," "different," "next"—hence, the next Sabbath, Abib 29. In these three and the parallel passages the word "Sabbath" is used twenty-five times. Nearly all great Bible harmonists locate the three events above on "three successive Sabbaths," and therefore on Abib 15, 22, and 29, two years before the crucifixion. ‡ Christ did not lie in the grave on Satur-

* We note the observation that, after the first year of the exodus, Sabbath keeping is not associated with creation, either in the Old Testament or the gospels, except where the prophets refer to the first year of the exodus, the creation and Jewish Sabbaths coinciding in that particular year. At the last Passover, Saturday and Abib 15 coincide; therefore Abib 22 and 29 were also on Saturday.

† See Josephus in proof that the count began at Abib 16.

‡ See Harmony of the Gospels by Lightfoot, Doddridge, Newcomb, Townsend, Gresswell, Jarvis, and Robinson.

day, or else he did not do the three things above on Saturday. Which side of this issue will the Adventists take? There is no difference. Either one is death to them. If Saturday was the Sabbath at the crucifixion these other weekly Sabbaths were not Saturdays.*

The International Religious Liberty Association of the Seventh-day Adventist Church † refuses to try to prove that the three events described in John v, 1-18, Luke vi, 1-5, and Luke vi, 6-11, did occur on Saturday, or did not occur on Thursday. ‡ These were "weekly Sabbaths;" then why not accept one side or the other of the question? Because, if these three events which fell "on three successive Sabbaths" fell on three successive Thursdays, all the arguments based on Christ's example of Saturday keeping are without New Testament authority, and the Adventist cause is hopelessly lost. If they had any Bible authority for their positions they would have combated the statement, "You cannot prove by the Bible that Christ observed Saturday as the weekly Sabbath for one full year before the crucifixion." The facts of the gospels all go to prove that from the baptism of Christ to the following Pentecost the weekly Sabbaths were on Wednesday; that from the first to the second Pentecost, which time includes the three events in dispute, the Sabbath fell on Thursday and the next year on Friday; and that from the third Pentecost to the crucifixion—seven weeks less than a year—it fell on Saturday. Isaiah and David predicted the limitation of the Jewish Sabbaths. Hosea foretold (ii, 11) the complete abrogation of all their Sabbaths and the whole

* We have been trying for over three years to get "Senex"—O'Keefe and Company—to furnish us the data by which these Sabbaths can by any possibility be located on Saturdays, and he will not even try. The reason is obvious. There is no calendar, solar or lunar, that will locate the three dates on Saturday in the year of the crucifixion, and on Saturday two years before.

† A. T. Jones reedited *The Christian Sabbath*, by O'Keefe, christened it *Rome's Challenge*, and had it approved as doctrinally correct and sealed with the seal of the International Religious Liberty Association of the Seventh-day Adventist Church. Hence its teachings are not only those of O'Keefe and Jones, but of the Association, and are the standard doctrinal teachings of Adventism. To quote a part: "We know these reverend howlers [all preachers who doubt Saturdarianism, or believe in the Christian Sabbath] too well to expect a solitary bark from them, . . . and they know us too well to . . . submit themselves to the mortification which a further dissection of this . . . question would necessarily entail. Their policy is to 'lay low,' and they are sure to adopt it."—*Rome's Challenge*, p. 30.

‡ Correspondence with the secretary of the International Religious Liberty Association in 1896.

ceremonial system. Paul tells (Col. ii, 14, 16) when they were abrogated, namely, at the crucifixion of Christ. If the Jews kept a weekly Sabbath at all it was one of their Sabbaths. Their Sabbaths could not have all been blotted out, taken out of the way, if their weekly Sabbaths were left, for the special Sabbaths constituted only a small part of their Sabbaths. The Catholic Bible with notes says, "He meaneth in regard to Jewish observations . . . of their festivals, new moons, and Sabbaths, as being no longer obligatory" (italics ours). So the binding obligation of the Sabbath ceased at the crucifixion.

This is confirmed by Matt. xxviii, 1, "In the end of the Sabbath." About eleven hours after the close of the last legal Jewish Sabbath is the time that Matthew gives for the close of the Jewish dispensation and the beginning of the Christian—"as it began to dawn." "Literally," says Parker's *People's Bible*, "in the end of the Sabbaths, as if they had all come to a point of termination." We think the true translation of Matt. xxviii, 1, is, "In the end of the Sabbaths [*σαββάτων*—Jewish Sabbaths of all kinds], as it began to dawn toward [*πρὸς τὴν σαββάτην*, identically the same word that appears just above] one of the Sabbaths"—or, as Robert Young translates it, "the first of the Sabbaths." One, or the first creation, or Christian, Sabbath—as Sunday the creation Sabbath—here coincides with the resurrection Sabbath; as the creation and Jewish Sabbaths coincided at Mount Sinai and every seven years thereafter to the day of Pentecost. Parker says: "The Sabbath is only about to begin. . . . 'As it began to dawn.' Yes, that is just what it did. That is the very poetry of the occasion; the word written with apparent accident is the very expression of heaven."

Martin Luther, Robert Young, Beardsley, and many other fine Hebrew and Greek scholars fail to find any authority for translating *σαββάτων* "day of the week." Uriah Smith says: "If that day [Sunday] is called Sabbath by any inspired New Testament writer it is all the evidence that is needed to show that it is a divine institution, and that its observance as such rests on moral obligation."* If it is a "divine institution" God instituted it, and not the pope.

* Uriah Smith's *Is Sunday Called the Sabbath in the New Testament?* p. 1.

We make the following observations :

1. There is nothing in the Hebrew Old Testament to justify the common interpretation of Matt. xxviii, 1, and the parallel passages.

2. If any New Testament writers had wanted to say "first day of the week" they had the exact words in the Septuagint Greek and in the current Greek with which to have expressed it, and not one of them used them.

3. The Septuagint Greek was in constant use by Christ and the apostles. It never uses the Greek word for "Sabbath" to express "week," or "day of the week."

4. The Greek word for "day" does not occur in any of the passages.

5. There is no Greek word for "week" or "day of the week" in the Greek New Testament.

6. Each of the evangelists calls the Sunday of Christ's resurrection "Sabbath," and nothing else, in the gospels.

But, says Smith, "'Σάββατον' must be translated 'week' in Luke xviii, 12, for the Pharisee said, 'I fast twice in the week.'" No; he said, "I fast twice on the Sabbath." Can a man fast twice on the same Sabbath? No. The Pharisees came into existence to revive the literal teachings of Moses. He never taught weekly fasts. There is no intimation of anything of the kind in the Old Testament or anywhere in the New, except by misinterpreting this passage of Scripture. Moses definitely taught that the tenth day of the seventh month, the day of atonement, was a Sabbath fast day (Lev. xxiii, 27, 32). All Hebrews attribute the fast in Tammuz 17 to Mosaic origin, to commemorate the sin of worshiping the golden calf and the breaking of the tables of stone by Moses. Tammuz 17 fell on the weekly Sabbath every year; but Tisri 10 fell on a fast Sabbath, two days after the weekly Sabbath every year. Every strict Jew observed these two Sabbath fasts each year. All other Sabbaths were feasts. So the literal and the only true interpretation is, "I fast twice [a year] on the Sabbath." Rev. Mr. Bailey, the finest Hebrew and Greek scholar among Saturdarians, in his *Complete Sabbath Commentary* admits :

The word "week" does not occur in the New Testament except as a constructive rendering, by metonymy, of *σάββατον*. This rendering is
58—FIFTH SERIES, VOL. XIII.

misleading, as it substitutes "week" for "Sabbath," and leaves out the Sabbath idea. . . . A constructive rendering is admissible where it does not alter the sense of the inspired word. In this case it does alter the sense. "Week" and "Sabbath" are not synonymous words. . . . There is nothing in the construction or sense of this passage (Matt. xxviii, 1) that requires this change in rendering the same word.*

But, while condemning "this change in rendering the same word," he proceeds to institute another equally unscriptural. When the correct interpretation of the nine passages rendered "week" and "day of the week" are fully realized there will not be a vestige of ground left for questioning the Bible authority for Sunday keeping.

We have fully answered the claim that the Sabbath never did, and never could, change, by proving that the Sabbath of the oldest nations changed every year from twelve to thirty-six times, and that the Sabbath as taught by Moses changed once every year, or over fifteen hundred times between the exodus and the resurrection. But, if one contends for a lunar month, the Sabbath changed three times a year, making over four thousand changes in the day, while the Sabbath doubled twice a year, and two thirds of the years contained a week of only two days, one to work and one a Sabbath. We have also overthrown the "papal Sabbath" by proving that the Sunday-Sabbath existed for centuries before there was a pope, and that God made it, as he had foretold he would, by removing the changeable Jewish Sabbath at the crucifixion and instituting the Christian Sabbath at the resurrection, or by reinstating the creation, or Sunday, Sabbath.

Notwithstanding Paul plainly teaches the limiting of the Jewish Sabbaths, he certainly teaches the institution of a Christian Sabbath, not for Jews or Gentiles, but for "the people of God," the Christians, all Christians. In Heb. iv, 9, he declares, "There remaineth therefore a rest (*σαββατισμὸς*) to the people of God." We quote the following authorities to prove the correct meaning of *σαββατισμὸς*: Marginal reading of Authorized Version, "a keeping of the Sabbath;" Catholic Bible, "a day of rest;" Young's translation, "a Sabbatic rest;" Uriah Smith (Advent), "literally a keeping of the Sabbath;"

* Bailey's *Complete Sabbath Commentary*, p. 173.

Bailey (Seventh-day Baptist), "a keeping the Sabbath;" Robinson, *New Testament Greek Lexicon*, "a keeping the Sabbath;" Liddell and Scott, *Greek-English Lexicon*, "a keeping of a Sabbath;" Schrevelius, "observance of the Sabbath;" Greene's *New Testament Greek-English Lexicon*, "a keeping of a Sabbath;" Cruden, "a keeping of the Sabbath;" Strong's *New Testament Greek-English Lexicon*, "a Sabbatism." Authors could be multiplied to prove that this passage unmistakably means that the Christian dispensation has a "Sabbath observance" remaining in it. Why? Paul answers in Heb. iv, 10: "For he [Christ] that is entered into his rest, he also [as well as the Father] hath ceased from his own works [of atoning for the sin of the world], as God did from his [of creation]." This agrees with history and tradition, which proves that, ever since the Sunday of Christ's resurrection, Christians have regarded the day as one of rest and worship to commemorate Christ's resurrection.

Christians cannot look back to the Saturday that Christ lay in the grave, in which his enemies rejoiced over their seeming victory and when the hosts of hell held high carnival, and which reminds them of the darkest, saddest day of all history, and rejoice; it would be utterly impossible. Therefore it is not surprising that all Saturdarians are always sad and continually predicting "great calamities" or "perilous times." On the resurrection Sunday morning the whole situation was changed by the rising of "the Sun of righteousness" with "healing in his wings." Hell was chagrined, and Christ's earthly enemies were disappointed, while Christians began to comprehend the divinity of Christ and a light began to dawn which enabled them more and more to say, "This is the day which the Lord hath made; we will rejoice and be glad in it."

SW Gamble

ART. IV.—ILLUSTRATIONS OF THE JEWISH PASSION IN LITERATURE.

AMONG the ancient nations was one to whom the world owes its visions of God. Poor in numbers, territory, and political power, but rich in patriotism and exalted ideals of righteousness, justice, and mercy, Israel was the exponent of the power of the spirit, a nation of poets, lawgivers, and seers. A wonderful literature testifies to the intensity of their natural life, to the depths and fervor of their emotions, and to their passionate devotion to their ideals. The Greek may have had a clearer vision of the beautiful, the Roman a broader vision of conquest and empire, but the Hebrew saw the noblest vision of all, a vision of the good. "Of the trinity of ideals the good is the most important, the one without which life is impossible." And Israel's vision of righteousness was no cold morality, but a faith warm and living with love to a personal God. By a miracle of history the race whose poets and lawgivers wrote a holy book for Christendom became wanderers and outcasts among the nations. But, though the Hebrews lost their fatherland, they remained "sons of the law." And while we look in vain to the Greek of to-day for the poetry and art of his ancestors, while the proud Roman has been absorbed in modern Europe, Israel has preserved intact, through centuries of persecution, his race characteristics and emotional intensity.

When the English drama arose, in the sixteenth century, the Jew reappeared in literature—this time, however, as a subject, not as a writer. Three plays show his prominence on the Elizabethan stage—"The Jew," mentioned by Gosson in the *Schoole of Abuse*, Marlowe's "Jew of Malta," and Shakespeare's "Merchant of Venice." Both the earlier plays were popular, and fed the people's hatred of the race. "The Jew of Malta," said Charles Lamb, "is a mere monster, brought in with a large painted nose to please the rabble. He is just such an exhibition as a century earlier might have been played before the Londoners 'by royal command,' when a general pillage and massacre of the Hebrews had been previ-

ously resolved upon in the cabinet. Shylock in the midst of his savage purpose is a man." The play of which he is the leading character has held the stage for three centuries. It is interesting to see how far he embodies the popular conception of the Jew in the sixteenth century, how far he is a typical Hebrew of all time.

Coleridge once said, "Shakespeare is almost the only dramatic poet who by his characters represents a class and not an individual." All his great characters are regarded as typical. In Shylock we certainly recognize most of the prominent national traits. Yet the enlightened Jew naturally resents the assumption that a man so hard-hearted and merciless is a just representative of his race. Some have drawn the hasty conclusion that Shakespeare is unjust to the nation. The early stage presentation of the character seems almost to justify this conclusion. As played in the eighteenth century he was a half comic figure, "grinning with deadly malice, with the venom of his heart congealed in the expressions of his countenance, sullen, morose, gloomy, inflexible, brooding over one idea, that of his hatred, and fixed in one unalterable purpose, that of his revenge." But "Shakespeare's characters," wrote Coleridge, "like those in real life, are very commonly misunderstood. The causes are the same in either case. If you take only what the friends of the character say you may be deceived, and still more so if that which his enemies say. Take all together, not omitting a shrewd hint from the clown or the fool, and perhaps your impression will be right." Following this method, the later actors and critics have given us a new Shylock. The truth is, we have such confidence in Shakespeare's humanity that we want to think he was always on the side of the oppressed; that he was alive not only to the sense of justice of his own era, but to that of the most tolerant and enlightened age in history. But sober critics point to the hard facts of the Elizabethan stage, and with a superior smile at such "sentiment" seek to prove that the intellectual, pathetic, dignified Shylock presented by Irving was an impossible conception in Shakespeare's day.

At this point we are confronted by that much-agitated question, "Did Shakespeare write simply to please the pit?" or

did he conform to its prejudices only so far as it was necessary for the success of the play, writing mainly to please himself and a few appreciative friends, and so ministering to the finer spirits of all time that his prophetic soul must have felt would sometime hear and understand? Let those who think that such poetry as Portia's plea for mercy, Hamlet's soliloquies, and the lines,

I know a bank whereon the wild thyme blows,
Where oxlips and the nodding violet grows,

was penned for the sole pleasure of the tradesman's apprentices of Tudor London maintain that the character of Shylock was delineated expressly to please the pit. Why may we not think of the poet as sometimes sadly smiling at that side of human nature that found food for mirth in Hamlet's madness and Shylock's passion? Why may we not recognize the probability that the audience that mocked at Barabbas still made sport of Shylock, and yet believe that Shakespeare would find keen satisfaction in the interpretation of those actors who have made the immortal Jew a dignified and pathetic figure? In this way we may reconcile the facts of history with our faith in Shakespeare's humanity.

Those who deny that Shylock is a just presentation of Jewish character make their objection on the ground of his inhumanity and his lack of family affection, traits certainly not characteristic of the race. Some critics defend Shakespeare from this charge of injustice by saying that, in that day, a really humane Jew would have been hissed from the stage, and that therefore Shakespeare dared not do full justice to Jewish character. But there are artistic and dramatic reasons quite as forcible to be found in the original plot. All the inhumanity of Shylock is inherent in the story of the bond. To produce a great play Shakespeare found it necessary to make that highly improbable story of the pound of flesh appear natural. The great difficulty is to paint a character black enough for so cruel a revenge. It is only possible to conceive of such abnormal inhumanity in a Jew whose heart is quite dead. In what more effective way could this be shown than by disclosing the home that Leah's early death had left quite loveless? For, unlike most Jewish parents, Shylock had never won the love

of the little girl who might have blessed his household, but seems to have fed, or rather starved, his soul on the affairs of the Rialto and the wrongs of his race.

Having met, in this way, the difficulties imposed by the old story, Shakespeare makes some marked compensations to the Hebrew nation. He reveals his sympathy for Shylock by the impartial way in which he has depicted the injustice and cruelty which had sapped his humanity and driven him to revenge. He shows how the flight of Jessica embittered his hatred and inflamed his passion until the Jew, usually so cautious in working out his ends, overstepped the bounds of prudence and found himself in the clutches of the law. In Jessica herself Shakespeare "throws a veil of sweetness over the national features." She is in this respect his compensation to the race. Again, in a passage which certainly was not emphasized in the early conception of Shylock, Shakespeare has thrown the weight of poetic justice on the side of the Jew, almost justifying his revenge. To those eloquent words, tingling with his passionate sense of wrong,

Hath a dog money? Is it possible
A cur can lend three thousand ducats?

note Antonio's reply :

I am as like to call thee so again,
To spit on thee again, to spurn thee too.
If thou wilt lend this money, lend it not
As to thy friends ;

But lend it rather to thine enemy.

Moreover, the poet has put into Shylock's mouth that immortal plea for the humanity of his race, "Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions?" which by its sublimity and pathos wins the sympathy of any audience not hardened by centuries of prejudice. And when he closes with the words, "The villainy you teach me, I will execute," many are inclined to feel that justice is on his side.

Much has been said of the immovable pitilessness of Shylock; yet his eloquence and mental vigor are fully as striking. Surely

it is no small compensation to his nation that he is the most intellectual character in the play, able to confound the duke and the learned men of his court with his masterly argument. If the poet's attitude toward the Jewish race admits of varying interpretations, the same is true of Shylock's character. "A man's character," says Professor Moulton, "is the shadow of his past life; it is the grand resultant of all the forces from within and from without that have been operating upon him since he became a conscious agent. Character is the sandy footprint of the commonplace, hardened into the stone of habit." It would be difficult to find, either in history or literature, a more striking example of the result of a strong personality warped and intensified by peculiar customs, isolation, and general outside repression than is furnished by Shylock. The more we study the man, the more amazed we become at the masterly way in which the dramatist has embodied in him the race characteristics, which are true to all time, and the results of the tragic history of Judaism in the fifteenth and sixteenth centuries. He is Jewish in his phrases, in his arguments, and in the cast of his thought. His race prejudice comes out in the first five minutes' talk with Bassanio, in which he shows himself willing to endanger his gains, rather than to hide his feelings. He possesses in an eminent degree that capacity which Emma Lazarus called the most characteristic feature of the Jew, whether considered as a race or an individual—"the faculty which enables this people, not only to perceive and make the most of every advantage of their situation and temperament, but also, with marvelous adroitness, to transform their very disabilities into new instruments of power."

It has been mentioned that the early actors presented Shylock as a man of one predominant passion, that of malice and revenge. But his is far from being the passion of one idea. His dislike for Antonio is a striking mixture of personal and national feeling, so curiously blended that critics can never agree which is the stronger. It is the more common opinion that avarice was his ruling passion. But Coleridge says, emphatically, that "Shylock was no miser. It was not the great feature of his character." Rightly to comprehend Shylock's devotion to his money bags we need to recall the position of

the Jews in the Dark Ages. "In the early centuries," wrote Emma Lazarus, "the Jews were agriculturists, merchants, soldiers, showing no tendencies to those sordid occupations which are said to be innate in their character and essential to their social institutions." The Jewish law forbade usury, and they never followed this occupation until it was forced upon them by Christian rulers. Driven from all other industries, they found in this a means of sustenance and a defense against persecution. Charlemagne and later princes protected them from the priests and the mob because of their usefulness to the State. While the Jewish money lender fitted out crusades and built cathedrals and palaces for Christian monarchs he was erecting for himself a stronghold of defense and opening an avenue to influence and prosperity. When Shylock defends interest it is not merely a personal thing, but as the castle of his race. In his hatred of Antonio for lending money gratis he is blind to the Christian merchant's humane purpose. He looks upon it simply as an insult to his nation. "What's his reason? I am a Jew," he exclaims with all the intensity of an outraged sense of justice. From this point of view the national feeling in Shylock appears more intense than his avarice. But his love of money comes out strongly and offensively in contrast to his affection for Jessica. One can easily believe that this scene was written to please the London apprentice. Yet even here we find that delicate, humanizing touch about the turquoise that reveals Shylock's love for Leah and almost redeems the hardness of his character. Throughout the play the most striking characteristic of Shylock is the strength of his passion. All the stifled affection of his heart, all the pride of an ancient race, all his religious zeal, all the force of his intellect, wit, and imagination are concentrated in the mad effort to show for once that the Jew cannot always be trampled upon. For this he was willing to sacrifice his gains and to risk his life. He is the Jew at bay.

From the sixteenth to the nineteenth centuries no Hebrew character appeared in English literature worthy to stand beside Shylock. "The dark ages of Judaism," says Zangwill, "lie between the fifteenth and nineteenth centuries."

The Jews were confined in ghettos, and in no country did they find a refuge from persecution until after the French Revolution. In England they were emancipated in 1829. Continued injustice and life in the ghetto had engendered some unlovely qualities. Cunning, covetousness, and servility had developed in the struggle with superior forces, but a love of home, a strong feeling of brotherhood, strength, tenacity of purpose, and marvelous adaptability to circumstances had been fostered as well. With the withdrawal of persecution came swift commercial success, a loosing of the bonds of ceremonial religion, and general intellectual expansion. A few decades of freedom effaced most of the traces of two thousand years of persecution. The generation following their emancipation produced a Felix Mendelssohn, a Beaconsfield, a Heine.

Of the effect upon Jewish character of a free contact with modern civilization and culture we have a notable example in that New World poet, Emma Lazarus. Bred an orthodox Jew, she found little spiritual food in the creed and ritual of her people, and early abandoned their rigid ceremonial as having no bearing upon modern life. Yet we may trace her rich Hebrew inheritance in the depth of her family affection, in a restless seeking after truth, in her precocious and spontaneous poetic gift, and especially in the melancholy of her early verse, the stamp and heritage of a race born to suffer. But, as yet, the Hebrew fire was latent, and she turned for inspiration to pagan myth and early Christian legend. As this sadness wore away nature soothed and almost satisfied her, yet without inspiring her to say, with that other "sweet singer in Israel," "The heavens declare the glory of God." This first period of her literary life illustrates the tendency of the Hebrew to identify himself with the interests of the country in which he lives. The civil war inspired her earliest verse. Later she longed to free American poetry from Old World models, and to sing the New World song of freedom and of labor. Her friendship with Emerson was a distinctly forming influence. We may be sure that, while instilling spiritual ideals and encouraging freedom of thought, his aim would be to lead her soul to expand naturally its individual gifts and race instincts. That, previous to 1881, she had

failed to discover any ideal spiritual force among the dominant characteristics of her race, and had little enthusiasm for her people, is evident from her article on Beaconsfield. At that time the brilliant, worldly, and rather materialistic politician appeared to her a typical Hebrew. But, soon after the writing of this article, two almost simultaneous events aroused the dormant race passion and made Emma Lazarus another woman. Heine's ballads of 1881 touched a vibrating cord of sympathy. But the far more potent force was the persecution of the Russian Jews. The cry of suffering that aroused the indignation of enlightened Christendom thrilled her, for the first time, with the sense of her birthright.

Her early poetry was that of an "idle dreamer" finding her delight in artistic form, in the glamour of romance, and in the beauty of nature. But true poetic fire flashed forth in such poems as "The Banner of the Jew" and the "New Ezekiel." A newborn enthusiasm for Hebrew history glows in her powerful drama, "The Dance of Death." The last stanza of her poem, "Gifts," voices a new conception of Hebrew ideals :

O Godhead, give me truth, the Hebrew cried.
His prayer was granted; he became the slave
Of the idea, a pilgrim far and wide.

In a series of papers contributed to the *American Hebrew*, in 1882-83, she strove earnestly to arouse a spirit of Jewish enthusiasm which she longed to see expressing itself in a "closer study of Hebrew history and literature, in a truer recognition of the large principles of religion, liberty, and law upon which Judaism is founded." She indorsed enthusiastically the national idea of the return to Jerusalem set forth in *Daniel Deronda*, believing it to be the only real solution of the Jewish problem. In the first of these epistles she wrote :

Every student of the Hebrew language is aware that we have in the conjugation of our verbs a mode known as the intensive voice, which, by means of an almost imperceptible modification of vowel-points, intensifies the meaning of the primitive root. A similar significance seems to attach to the Jews themselves, in connection with the people among whom they dwell. They are the intensive form of any nationality whose language and customs they adopt.

This intensity is apparent, both in the prose and verse that she poured forth in behalf of her people and in her zeal for the relief of the suffering emigrant. "The brotherhood of Israel" had asserted its power over her.

But her time of activity was short. The year from May, 1882, to May, 1883, was her most productive period. After 1883 sickness and sorrow interrupted her work, and from the time of her father's death in 1885 she never found complete and spontaneous expression. Perhaps her shrinking, womanly soul had leaned too heavily upon his sympathy and pride in her work to recover from the loss. Or, was the Jewish passion too consuming a fire for the tenderly-sheltered, beauty-loving spirit? Her long illness, and death in 1887, robbed America and the Hebrew race of a rarely gifted poet. Her *Songs of a Semite* thrill with genuine poetic passion. Had years and health been given in which to cultivate the art of song, that innate fire would have won for her a high place among the poets of her day.

The popular idea of the Hebrew has been greatly modified in our century by such conceptions as Scott's Isaac, Lessing's Nathan the Wise, and George Eliot's Mordecai and Daniel Deronda—characters which now hang in the Jewish portrait gallery side by side with Shylock and the Jew of Malta. Yet these Jews are all sketched from the outside by more or less sympathetic aliens. In the novels of Zangwill we find the life and manners of the Hebrew portrayed by one of themselves. The emotional intensity that breathes through the later poetry of Emma Lazarus is softened and modified, in this novelist, by that genial trait of his race, a sense of humor. This gift makes him alive to all the incongruities and foibles of his people; and, like Reb Shemuel, he owes to it his "kindly sense of human frailty."

In that brilliant novel, *The Children of the Ghetto*, he has not attempted a typical Jew, after the manner of Shakespeare. Indeed, his close relationship renders this difficult, for it seems to be true that as we draw near to any people the type vanishes. But he has drawn individuals illustrating racial traits, and a series of pictures representing, not merely the manners, but also the national characteristics, of a people whom he

describes as "at once the grandest and meanest of races." He is keenly sensitive to the peculiarities of his own people. In the earlier chapters the critical note impresses the casual reader as much stronger than his racial pride and sympathy. Each of the minor characters shows some Jewish trait, some aspect or result of their creed. The greed and cunning of the race is humorously portrayed in Sugarman, the lottery agent; their thrift and business methods in the sweater and in Malka; their emotional idealism in the poet who has more fire than manly independence. Their clannishness and the emotional mysticism of their religion are vividly pictured in the synagogue services of the "son of the covenant;" their "incurable love of the picturesque" in the stirring scenes of the market place, on the night before the passover. All these ghetto scenes are painted with such realism that their grotesque rudeness would be repulsive were it not for the humorous tenderness with which the author reveals the pathetic and picturesque. Some of Zangwill's coarser characters have something of that strange mixture of greed and religious fervor found in Shylock; but in Moses Ansell we have an example of true piety, a curious blending of the saint and the "schnorrer." This Polish emigrant, fresh from the land of persecution, is a typical Wandering Jew, always straying from town to town in search of better things. His whole-hearted devotion to the law and his childlike faith in God's providence sanctified for him the poverty that embittered the lives of his children and repelled them from Judaism. Reb Shemuel, the good rabbi of the ghetto, is a more refined and prosperous example of piety. But his faith, equally simple and unquestioning, seems a survival of an earlier age. While we wonder at his blindness to the drift of modern life we respect his scholarship and devotion and love him for his charity and kindly humor. His tender parental love, contrasting with the rigid formalities of his creed, helps to make his home a most attractive Jewish household. Yet this very home furnishes a striking example of the tyranny of an unbending creed in the wrecking of his daughter's happiness, and of the repelling and binding power of Judaism in the case of his wandering son.

Jewish life in the ghetto was constantly fed by emigration from Russia and Poland, where persecution still fostered the race exclusiveness and kept alive their passion and intensity. To show his readers the English Hebrew the novelist goes outside the ghetto into the heart of the conflict between Judaism and modern life. Israel has not escaped the materializing tendencies of the age. Able merchants and financiers have peculiar temptations to the worship of the Philistine god of gold. This vulgarizing tendency the novelist has recognized and illustrated in the Goldsmiths. In this family, religion, a pretended orthodoxy, a devotion to culture, art, and literature are all made the tools of worldly ambition. We seem to breathe an atmosphere of formalism and insincerity. This circle of prosperous merchants and bankers is sketched with mild satire, while the appreciative sympathy of the author is lavished upon his heroine, the child of the ghetto.

In Ester Ansell, Reb Shemuel, Raphael Leon, and Strelitzki the novelist has emphasized the poetic idealism and moral earnestness of the race. The two latter are deep in that struggle of Judaism with modern life the existence of which the good rabbi of the ghetto had never realized. In the case of the heroine the race passion is not at first so striking. But the depth of her emotional nature may be traced, not only in the religious devotion of her childhood, but in the strength of her revolt from the bondage of ceremonial law; in her repugnance for the cant which she discerned in the formalism of the vulgar rich; and especially in her craving for the true ideals which underlie the religion of her people. Yet it was not these ideals alone that drew her back to the ghetto, but the race and home instinct, and that poetic mysticism of her nature which revealed to her the beauty of the simple faith of her fathers in the pillar of cloud by day and of fire by night. This beauty and pathos stirred her heart, even when her intellect was persuading her that the old story was probably but a symbol. Raphael Leon, the editor of the *Flag of Judah*, is a young Oxford man whose life and fortunes are devoted to philanthropy and the cause of orthodox Judaism. He is humorously sketched with many striking eccentricities, but his earnestness and sincerity save him from ever becoming ridicu-

lous. His ideals for Israel are along conventional lines—the purification of orthodoxy, strict adherence to the ceremonial law, the emphasizing of the ethical side of the creed, and the return to Jerusalem. It is easy to see that his sacrifice for his ideals ennobled his soul and helped him in the struggle that came between his heart and his intellect, when his former attitude toward the orthodox creed became impossible. That the author thinks Raphael's position untenable is evident from the young editor's gradually shifting ground, and from his confession to Ester that he had never really comprehended orthodox Judaism until his experience on the *Flag of Judah*. Strelitzki, the young Russian preacher, is the most intense character in the novel. He is the whole-souled idealist, yet with an intellect keen enough to pierce all shams and with a courage to penetrate into the "holy of holies" and sweep away the superstitions and meaningless forms that have enveloped the essential truths of the Jewish creed. As a boy just escaped from Russian tyranny he drew in long breaths of freedom from the English air. This freedom he never bartered in all his struggling youth, until he found himself the bond servant of a rich Kensington synagogue. Here the same abhorrence of insincerity that had repelled Ester Ansell, and the growing conviction that the god of many a prosperous Jew is gold, stirred his soul to its depths. There are few more rapid and eloquent chapters in recent literature than the one in which Strelitzki discusses freely with Raphael the burning questions of Judaism, and states in impassioned words his determination to resign his pulpit and seek free utterance for his ideals in the new world. His conception of Judaism is broad and spiritual. He abandons the national ideal which looks forward to a return to Jerusalem, not from a desire of ease or lack of faith, but because he discerns a higher mission. Not Israel for Palestine, but for humanity, is his watchword:

We have been "sons of the law." Such may our fatherland continue, with the higher life substituted for "the law," a kingdom not of space, but a great spiritual republic as devoid of national form as Israel's God, and congruous with his conception of the divine. . . . The brotherhood of Israel will be the nucleus of the brotherhood of man.

That these are Zangwill's own hopes and philosophy there is little room for doubt. Yet Strelitzki is in no sense a portrait. He lacks the humor of the novelist, and it is not easy to believe that his spiritual history is the same. The many-sided picture which this writer has given of Jewish life suggests a shifting point of view, and gives the impression that he has sometime felt that same repulsion for Judaism which impelled Ester to write Mordecai Jacobs. Perhaps he has felt, as well as seen, the tyranny of a literal interpretation of the law. He is held, too, no doubt, by that irresistible affinity for the traditions of his race which kept Hannah Jacobs from joining her lover on Seder night. Certainly he has illustrated, again and again, what one of his characters has called the centrifugal and centripetal force of Judaism, that sometimes repels and sometimes attracts her sons and daughters, but never allows them to remain neutral. Zangwill's attitude toward the Jewish ceremonial is interesting. He is never blind to its incongruities, to the hollowness of its formalism, or to its tendency to petrify. Yet he feels the emotional power of its ritual, all the poetry and picturesque beauty of its mysticism, as he says :

It was a wonderful liturgy, as grotesque as it was beautiful—like an old cathedral in all styles of architecture, stored with shabby antiquities and side shows, and overgrown with moss and lichens—a heterogeneous blending of historic strata of all periods, in which gems of poetry and pathos and spiritual fervor glittered, and pitiful records of ancient persecution lay petrified. . . . If the service had been more intelligible it would have been less emotional and edifying.

Despite his keen sense of the grotesque and absurd, he sees, perhaps as few have done, what a power for good ceremonial Judaism has been in fostering a sense of brotherhood and love of home and in keeping alive the Jewish ideals through ages of persecution. Hence his reverence for what to an outsider is merely hollow ceremony. He regards it all with something of the half-reverent, half-amused tenderness which one feels for the quaint furnishings of the old homestead that he loved in childhood.

With all his warm appreciation for the poetic and picturesque in the life and creed of his people, all his reverence for

the dignity and moral beauty of their history and religious ideals, Zangwill is thoroughly modern. He sees the necessity of absorbing the culture of the day, if Israel is to fulfill the prophecy that in it "shall all the nations of the earth be blest." He claims, moreover, that "there is more in Judaism akin to the modern spirit than there is in any other religion;" that the "Mosaic code aims at all that is best in socialism, without interfering with the free play of individual activity." The artistic sense which restrains him in the novel, helping him to present a true picture of his people, gives way somewhat in his magazine articles to his race enthusiasm. His claims for Judaism, past, present, and future, breathe something of that pride and passionate assertion found in Shylock's plea for humanity. The very strength of his faith in Judaism renders him unjust to Christianity. But of this we have no right to complain until we are sure that we have been just to Judaism. We need not, however, be misled by his statements. His attempts to contrast the tendencies of Christianity and Hebrewism, in his article in the *North American Review*, are far less discriminating and satisfactory than most of his work. The faults he mentions—such as the divorce of religion and secular life, the crude conception that makes Christianity a religion of death and pessimism—have been deprecated by our greatest Christian teachers, and are no more inherent in the Christian than in the Jewish creed. If Zangwill pictures Judaism faithfully there is little significance in the phrase, "Judaism aims at influencing character through conduct, Christianity at influencing conduct through emotion." Indeed, few Christians emphasize the value and power of emotion in the religious life as Zangwill has done in *The Children of the Ghetto*. But some of his thoughts are full of inspiring suggestion for the thinking soul of both Jew and Christian, in these days of religious unrest:

Sociology will never gain a footing in the modern world until it is touched with emotion, so that obedience is rendered, not to cold hygienic laws, but to warm religious feeling. . . . Religions are not true in the sense in which scientific facts are true. They live by what is true in the appeal of their ideals, and by the organization which they provide to link the generations. . . . When we think how the earliest of theistic

creeds, this original Catholic, democratic Church of humanity, has persisted through the ages, . . . when we remember how he has agonized—the great misunderstood of history—and how, despite all and after all, he is living to see the world turning slowly back to the vision of life, then one seems to see “the finger of God,” the hand of the Master-artist, behind the comedy-tragedy of existence.

After all, the most inspiring thing about Zangwill is his belief in the power of an ideal, in the ennobling influence which the sacrifice of material and selfish interests for the sake of our ideals exerts upon the soul. This he believes to be the great and sufficient reward for keeping the Sabbath and placing religion before worldly advantage.

It would be scarcely possible or fair to attempt a parallel between a tragic specimen of a hunted race, which has at last turned in self-defense, and the free aspiring idealists of the nineteenth century. Yet they stand before us with the same intensity of feeling. Shylock, his race characteristics as conspicuous as his Jewish gabardine, is a striking example of the hardening, maddening process of the tragedy of Judaism in the dark ages of its history. Emma Lazarus belongs to that period of transition when renewed persecution was needed to arouse the racial pride and instinct and to arrest the threatened dissolution of the nation. Zangwill represents the Judaism that has rediscovered its ideals and is determined to fulfill its mission to the whole world. In all three there is the zeal, the imagination, the tenacity of purpose, the warmth and glow of a people famed in history for the depth and fervor of their sensibilities, a race that has been called “the heart of the world.”

Ellen A. Vinton

ART. V.—OUR DISJOINTED EPISCOPACY.

THE rights, duties, powers, and privileges of a Methodist general superintendent are clearly defined in the book of Discipline. The organic law guards and guarantees the *status* and some of the prerogatives of a bishop, while the statutes make his functions plain. He is a very high officer, clothed with inalienable rights and protected by all the authority of fundamental ecclesiastical sanctions. He cannot be done away. It were as easy to destroy the Church as to destroy him. He is established in the constitution, and the constitution is antecedent to government. The constitution is the supreme law.

Attempts have been made to show that missionary bishops are equal in rank, permanency, and authority to general superintendents. It were as easy to prove them superior as to prove them equal. There they stand, two grades of bishops, historically, constitutionally, legally, theoretically, and practically different. It is true that a missionary bishop has a *status* fixed by the constitution, but so he has a limitation fixed by the same document. The constitution nowhere prescribes that the missionary episcopacy shall not be done away, nor that the plan of it shall be kept inviolate, nor that it shall have a share in the presidency of the lawmaking body or a voice in the calling of an extra session. So distinct are the limitations of authority, the methods of administration, and the sources of support betwixt the regular and the missionary episcopacy that those of the latter are formulated and published in a separate disciplinary chapter. In this chapter it is specifically declared that a missionary bishop is not, in the meaning of the Discipline, a general superintendent, cannot be made such except by distinct election, and that, while not subordinate to the general superintendents, he is not coordinate with them in authority save in the field to which he is appointed. He is *de facto* a separate officer consecrated by a specific formula, receives support from a different treasury, and is subject to the decisions of the general superintendents in all differences of judgment which may arise betwixt himself and the bishop

having coordinate authority with him under the quadrennial appointment.

The purpose of this article is to show that these two grades in our Methodist episcopacy are unnecessary and embarrassing. We have no alarming facts to cite, no aggravating official acts to bring into condemnation, no disloyal or unholy schemes to expose; our desire is simply and solely to point out certain unhappy tendencies, and to indicate how our noble Church polity can be somewhat simplified, our episcopal administration better harmonized and solidified, and some of our most prominent and promising Church interests brought into more intimate and helpful relation to our general economy.

Like some other anomalous things, the missionary episcopacy had its origin in slavery times. It was instituted to serve a purpose in the fatherland of slaves and to accommodate the important demands of an aggressive Church to the whims and prejudices of proslavery leaders. Ever since this office was opened to white incumbents its course has been marked by agitation, controversy, and more or less of heart-burning and rivalry. Few questions have given rise to so much misapprehension, discussion, and recent legislation. All this might have been averted by slight modifications of the rules governing the general superintendency, or possibly by modification of their practice alone. No missionary bishop has been more constantly in his field, nor more efficient in his labors, nor more instructive and inspiring in his official reports than the same individual might have been as a general superintendent, appointed year by year continuously as the demands of his field might have required. Our missionary bishops have made their tours of inspection, their rounds of visitation, and their returns to the home land in very much the same manner as have the regular bishops. Their episcopal work has been that of superintendency pure and simple, and as "general," too, as the limitations of their office have permitted. Meantime the general superintendents have practically been excluded from these specially superintended fields; and the variety of observation, study, and conclusion which might have attended the same work by general superintendents has been denied to the Church. For ten years the prestige of our general superin-

tendency has not been felt in India, nor for fourteen years in Africa, while the only or chief official knowledge the Church has of either of these vast missionary regions has come through the medium of one episcopal officer. This is a serious disadvantage, and it is not strange that the order of the Church which has brought about these restrictions and defective operations should have been characterized, as it has been on the floor of the Central India Conference, as "a vicious system." This is not a personal attack upon the missionary bishop, but upon his office. It is a pernicious system. It is in effect a districted episcopacy, without the limitations and conditions essential to harmony and popularity under such a system. It has too much power, and has no balance wheel. The technical claims of the office encourage the assumption of impossible knowledge, and leave the Church without adequate intelligence, save as it trickles through this one-man episcopal sieve. The missionaries who ought to know the peculiar needs of their own special fields better than anyone else stand in awe of a higher local power that assumes to provide both policy and direction. Thus the missionary episcopacy is weakest where it boasts of greatest strength. It is jealous of any encroachment upon its prerogatives; and, wherever the Church has planted it, provision for harmonious and the most effective superintendency is shut out. Even the order of the last General Conference, providing that once in every quadrennium a general superintendent shall conjointly with the missionary bishop administer the affairs of the mission, has not been favorably regarded in the fields to which the rule will apply. The *Indian Witness*, of Calcutta, in a long editorial under date of August 8, 1896, expressed regret that the General Conference had made any such provisions, and designated it as "a reflection upon the adequacy of the provision made by the Church for the mission fields affected." It expressed the belief that the General Conference should have ordered the missionary secretaries to pay these desired quadrennial visits, and thus have kept the general superintendents out.

Being challenged as to the loyalty of its spirit toward the regular episcopacy, the *Witness* of November 7, of the same year, said:

We expressed the opinion that the measure adopted at Cleveland reflected upon the adequacy of the present provision made by the Church for the supervision of our work, and we did so for the very good reason that this was practically avowed by the brother who first introduced the resolution. This brother said distinctly that in no other way could they get satisfactory reports of the work in this mission field. Not a single fact was adduced to show that there was any foundation for such a statement, but certainly it *seemed* to reflect upon the administration in India, for Africa had been distinctly excepted. . . . With the profoundest respect for our general superintendents and the highest appreciation of their commanding abilities, we avow our deep conviction that, on the existing principles on which the general superintendency over foreign fields is exercised, it is simply impossible for them to accomplish the work and render the service in really foreign fields, such as India, China, and Africa, which missionary bishops are in a position to accomplish and render. And we actually are disposed to think that men in the field, with from twenty to forty years' experience of the needs and difficulties and possibilities of the work, are in as favorable a position for forming a correct judgment on this point as any of our esteemed brethren on the other side of the globe.

The trend of the foregoing remarks is unmistakable. The arguments all make one way. They mean a disposition to magnify the office of a missionary bishop and to discredit the efficiency, in mission fields, of the general superintendency. Their logical sequence would be either the establishment in the Church of a districted episcopacy or the disintegration of our Indian work, or both. How does this suit the convictions of those who hold that a general superintendency in every field is essential to universal connectionalism?

A recent utterance by Bishop Thoburn also serves to indicate that in the minds of missionaries there is a vast difference betwixt the functions of a regular bishop and those of a missionary superintendent. He says:

A missionary bishop in the nature of the case cannot be the exact counterpart of the general superintendent as he is now known in America. The missionary superintendent must be a leader. He must be as active in the work as Bishop Asbury was in the days when he visited every circuit in the connection and preached at nearly every camp meeting. The chief functions of a bishop in America, so far as the general public are concerned, consist in presiding at Conferences, making out the appointments, and in a quiet way exercising a more or less active supervision over the general interests of the work. He has to deal frequently with difficult judicial questions, and probably has many other cares and

labors with which, very naturally, I am only partially acquainted. In the mission field it is very different. When I close the last of our six Annual Conferences I usually think that the work for the year is just beginning. I have less labor and much less anxiety in holding the session of an Annual Conference than that of an ordinary District Conference. In addition to the twenty-four District Conferences I must also go out among the people, attending special meetings, supervising schools, orphanages, mission presses, theological seminaries, and in the meantime keep up a constant series of evangelistic meetings. No general superintendent in America is expected to do this kind of work, and when these able brethren come to India they usually find all their time occupied in merely inspecting work. They could not in the nature of the case do much else. What is true of the bishops would be true of any other Methodist ministers who should attempt to do the work which devolves upon myself when in southern Asia. They would be absolutely helpless in the presence of a hundred schoolboys, not one of whom could speak a word of English, and all of whom are familiar with school methods which are wholly unknown in the United States.*

From the foregoing it appears :

1. That our Church work in India is subject to a supervision which is not "the exact counterpart" of the home superintendency.
2. That a missionary bishop "must be a leader" in a sense differing from the leadership of a regular overseer.
3. That the episcopal visitations from America, upon which our Church has so long placed reliance, are nothing more than mere inspections, and, under the present double system of supervision, probably more and more so.
4. That a regular bishop would be "absolutely helpless" in undertaking the work which the Bishop of India feels himself called to perform.

That the Bishop of India and Malaysia regards his office as practically independent of, and separate from, the general superintendency may be seen by the following paragraph from an article contributed by him to the *Indian Witness* a few weeks after the adjournment of the Cleveland General Conference. He says :

A measure was enacted which defines more clearly the relation of the missionary bishop to the general superintendents. As first proposed, this measure would undoubtedly have amounted to the practical supersession of the missionary bishop by the general superintendent from

* *Michigan Christian Advocate*, October 3, 1896.

America; but after a prolonged struggle in committee the earlier proposals were abandoned, and by general consent a measure was adopted which, while it practically gives the general superintendent more authority in a foreign field than he before possessed, in reality limits his action by reducing the number of visits which he can make to one in every four years, and also by limiting his official action by making the two bishops act "conjointly" in administering the affairs of a Conference.

May not the point of this argument be stated as follows?—A missionary bishop is supreme in his field three years out of four, and a peer with the general superintendent appointed to his field one year out of four; therefore the arrangement which makes the missionary bishop "a leader" in his domain, and renders a general superintendent "absolutely helpless in the presence of a hundred schoolboys" when he does arrive, is the arrangement fit for the Methodist Episcopal Church to perpetuate.

Far be it from us to intimate that one of our missionary bishops is actuated by disloyal, sinister, or even selfish motives in his plans of work or in its inevitable results, or in his reports of progress. We yield to no man in admiration for his heroic and self-sacrificing zeal, confidence in his high character, gratitude for his noble achievements, and hope for his future success. The officer is all right, it is the office which is at fault. As another has said:

The missionary episcopacy must struggle hard to ennoble itself. The office humiliates the officer. It was never intended originally that it should be large enough for white men. It was ordered in fear and bestowed without favor. Its imposition, like the grief of Chryses when he walked in his sorrow and prayed to his god by the sounding sea, "was as the night when it cometh over the sky."*

The above sets forth a fact. The office not only "humiliates the officer"—the least of its evils—but it is the occasion of a hateful ecclesiastical caste spirit and of unnecessary controversy, the inevitable producer of friction which should never have gotten a hold in Methodism. Think of a Methodist "office struggling hard to ennoble itself" when there is no earthly use for such a struggle! The office should be untrammelled, that the officer may be free for duty and unburdened by conscious disabilities or humiliation. Were the

* *Christian Educator.*

Bishop of India and Malaysia a general superintendent he would be just as capable "in the presence of a hundred school-boys" as he is now; he could be as much of "a leader," "as active in the work as Bishop Asbury," and as efficient in all the details which, according to his ideas, differentiate missionary supervision from the American superintendency. Moreover, he would be quite as likely to welcome the visitations of his episcopal colaborers, and to feel that their character is his character, their *status* his *status*, their report his report, their experience his experience—a unity of aim, effort, understanding, responsibility, and success.

But to criticise a system without suggesting a remedy would be worse than folly. We therefore propose the following course of procedure:

1. Amend the third restrictive rule by striking out the words, "but may appoint a missionary bishop or superintendent for any of our foreign missions, limiting his episcopal jurisdiction to the same respectively," and substituting, "but may provide for the appointment of a general superintendent for a term of years successively to any of our foreign missions."

2. Rescind the entire chapter on missionary bishops.

3. Elect our present effective missionary bishops to the general superintendency, and elect any other experienced missionaries to the same office when the exigencies of the work require it.

Such a modification of our polity and practice would restore unity and harmony to our episcopal system, eliminate some unhappy factors and tendencies, relieve friction, allay feeling, promote peace and good will, bring the prestige and form of our general superintendency to bear upon all mission fields alike, and help to knit together the vast and complicated interests of our world-wide Methodism.

James H. Potts.

ART. VI.—THE DOCTRINE OF THE ATONEMENT.

THE late John Miley, D.D., whose writings now constitute probably the most prominent and accepted authority in Methodist circles upon the atonement and related subjects, almost, if not definitely, proclaims the unsatisfactoriness of the statements of the past and present, including his own, when he disclaims identity of doctrine and fact. He assumes, or affirms, that the fact is that the vicarious sufferings of Jesus Christ are the grounds of forgiveness and salvation, thus putting a doctrine for a fact and making the benefits of that affirmed fact available, although the explanations may differ, which explanations he calls doctrines. The doctrine of the atonement must be a statement of the facts, or it is false. The three formulated explanations—the satisfaction, moral influence, and governmental—have each by skilled hands been held up to, if not against, the Scriptures and Methodist or Arminian discoveries in revealed religion. In Methodism they have been tried, and at least the two former have been found wanting. They have each successively permeated the thought of the Church. Watson was the elaborator of the satisfaction explanation, and his *Institutes* were the authorized study of the ministry for a long time. Bushnell and Raymond had the attention of a later generation, with the moral influence theory in systematic statement and writings. Now Miley has the right of way and the tacit consent of the Church, with his governmental idea. Will it stand the test?

But a still more important question is, Why should the world have been, or now be, perplexed with statements that are exclusive of each other, and which upon test need to be substituted for some other? Is the doctrine of the atonement so obscure? The satisfaction theory was manifestly a legal reason for continued abounding sin, and Antinomianism was, and is, thereby logically inevitable. The moral influence explanation was inoperative, for the subjects to be influenced were too bad to be affected, except perhaps to be hardened. The governmental is as certainly lacking in comprehensiveness of the great theme and of satisfactory results.

Its stock illustrative incident has very few, if indeed any, facts that are like the real facts. The story of a monarch whose son was the only criminal and who, for his own transgression, lost only one eye, but did lose one—the sovereign father losing one eye instead of the son's other eye—does not match the universal sinfulness of the world, the only sinless one being the Son, and he slain because they, the criminals, hated him for being from above, while they were from beneath. An illustrative incident true to the facts would be the story of a monarch every one of whose subjects were in revolt, his own son being the only loyal one, who, being sent to recover the withheld rights of the sovereign, was killed. Such is the story of the parable of the vineyard, and it must not be narrowed to apply only to the Jews. It was as comprehensive as the incident of Cain and Abel. That was world-wide, and so was the later conflict between righteousness and unrighteousness—Jesus Christ instead of Abel, the whole world instead of Cain, the different dispensations only making the difference as to effects. The blood of Abel cried for vengeance; the blood of Jesus speaks of pardon, as each is authoritatively interpreted by God himself.

Now, if there can be no satisfactory statement, even by skilled thinkers, from a given standpoint, is it not proof that the standpoint is wrong? The effort has been to formulate the unscriptural idea of a plan to reconcile God to man. The scriptural statement always is the reconciliation of man—who against instruction, warning, and prohibition sinned and thereby became estranged or separated from God—to God. There was a time when God and man were at one, and conversed as friend to friend. Sin entered by disobedience, and immediately man, not God, was estranged. His death was immediately assured. Not physical death, for that was always his portion except for the tree of life, from the fruit of which he was excluded, after sin entered, "lest he put forth his hand . . . and live forever;" the death was separateness from God. The problem has always been how to reestablish that severed relationship, and that is atonement. The Scripture statement is, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in

us ;" for the restored privilege is, when it is fulfilled which the Master taught, "I say not unto you, that I will pray the Father for you : for the Father himself loveth you, because ye have loved me." The general import of the records makes a plain story and true to all the facts. God created man in his own image, which is a large image. He charged him that to know good and evil was instant death. Man committed, if not the unpardonable sin, the fatal one. His seed by nature separated from God must wage a pitiful contest with the adversary. The triumph of evil was soon so manifestly appalling that Jehovah affirmed, "It repenteth me that I have made them." He found one man and his family through whom there was promise, and sent a deluge of waters and drowned all the rest, which was the most far-reaching and not-to-be-repeated method of the extermination of evil to make way for good that characterized the old dispensation. It was a failure, for the spared ones and their descendants were not one with God. The blunder with the best of them was that they always excused themselves from participating in the privileges and responsibilities of the reinstatement, though God over and over again proclaimed his power and willingness to forgive and make a new heart and life.

How sacrifices came to be instituted as a transaction between God and man there is no information in Holy Writ. That it was a method of worship is historical. When they became a substitute for obedience it was an offense to God, and he forbade them. "The sacrifices of God are a broken spirit ;" the "conclusion of the whole matter" is, "Fear God and keep his commandments." Jesus Christ was a necessity, if indeed by him could come the atonement. "The darkness comprehended it not." He explained that all divine ideas were presented in him, not of go-betweens or sacrifices—these were human ideas—but of life. He demanded repentance and a new birth. He reaffirmed redemption by the compassion and power of God, the Father Almighty—he, Jesus Christ, being set forth as the embodiment of that compassion and power. He did not, for he could not, bring in the kingdom by machinery. It was at hand, but could only come in as there was the radical change to righteousness from

unrighteousness. It all depended upon the still alienated and unreconciled man. The aggregate alien man made a revolted world which was not of God's kingdom. Why talk of God being the Sovereign and Governor of the world, whose condition was the exclusion of his kingdom and whose inhabitants, instead of loving the heavenly visitor, rallied the best elements to choose a murderer in his stead, and in the savageness of depravity killed him? Why talk of redemption by machinery, when he who came from the Father and in oneness with him raised the question whether, when he should come again, he would find faith in the earth? It is and ever will be an open question, Will man be one with God?

Unitarians have seemed to desire to answer, but their faith has not been so much in God as in man, who is not altogether bad and only needs to be properly cultivated to be right and in such rightness appropriately and acceptably to worship God. They have no recognized need of being born again, and hence their rightness is not wise, being of the order that results from comparing man with man. They have no way to climb to the perfectness that is possible, because, being really born of God, one is like him in that practical law that like begets like and in which reborn man is even as his Father which is in heaven; in which life, and only in which, can there be oneness with God. If the communion was when man was in the likeness of God, and the separation was when that image was lost, the communion can be again, and when that likeness has been regained. That is possible. God makes, and he only can make, it possible. He who created has the power, and offers upon conditions, to recreate after himself, as a pattern to work to, "in righteousness and true holiness." In such recreated life only is the cause of estrangement removed. It is a matter of common knowledge, and a part of the simple story that "whosoever is born of God doth not commit sin." We have a right to be shy of Unitarians, Socinians, Pelagians, and Universalists, chiefly because they deny the facts, first, as to man's condition by nature—that is, in sin—and, second, as to man's possibilities in grace, which last involves the great doctrine of atonement.

Other men have seemed earnestly to desire to answer the

question by teaching a trinity of persons in the oneness and unity of the Godhead. Among these have been the contentions regarding sin, redemption, and regeneration with which we are more or less familiar—which contentions have always centered in theories of the atonement. The larger numbers of parties have practically accepted the doctrine of one person of the Trinity demanding, and all the persons of the Trinity consenting to, the foreordained death of another person of the Trinity, in order that the other might thereby be appeased. Now, no true doctrine of the atonement can be founded upon the theory of God reconciling God. He was “in Christ, reconciling the world unto himself,” not himself unto himself. The adjustment was and is not needed within the divine life. It was and is needed between God and man, and the necessitated adjustment is a readjustment of man. How?

First, man must be convinced of his sinfulness. The darkness does not comprehend the darkness. He does not realize how depraved he is. There was no necessity for the death of Christ on the divine side. It was necessary to prove to mankind how bad sin made them. His death was the deliberate murder that Peter charged them with, and the men who did it were no worse than every other sinner. They could not fasten the guilt upon their children by their proposed brutal covenant. But, alas! their children by nature would be as bad as they, and so as guilty. Repentance is the inevitable result of recognizing the exceeding sinfulness of sin. If men will know how bad they are they cannot help repenting. It is a great privilege granted to men. John, the forerunner, preached it. Jesus Christ’s first recorded preaching is, “Repent: for the kingdom of heaven is at hand.” His closing instruction is that “repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” The death of Jesus Christ is related to the atonement only as it is the indisputable evidence of the depravity of the race. It was permitted to convict men, not to appease God. The manifested hateful rage of the world was impotent, for—though he was not taken out of their hands, or they were not destroyed, and in that sense they were permitted to go to the length of their impulses and put to death

the flesh—he, God incarnated, was not subject to death, much less “holden of it.” They did not, for they could not, kill him, but it went far enough to show to all intelligences what a sinner is. He took again the body they had killed, and triumphed openly over them and all sinners. Lost, blind, ignorant sinners made an atonement, themselves for themselves, by murder, if atonement be by the death of Jesus Christ.

Second, man must be convinced of the possibilities for him in divine grace, and St. Paul rightly says, “If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.” The “if” expresses the great contingent whether man thereby will concede the awful facts of man’s total depravity so incontrovertibly demonstrated in the death of Jesus, thus surrendering the controversy against the righteousness of God if he turn off into hell every sinner. But the salvation is not in this reconciliation or consent of the human to the righteousness of the divine in the condemnation of such beings, for the salvation is by the life of Jesus Christ. “What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” The doctrine of the atonement is the teaching which, if accepted and obeyed, restores man to oneness with God, both in consciousness and fact. Its theme and symbolic phraseology are concerning the life and teaching of Jesus Christ. The death of Christ proved how utterly estranged from God man is. His life proves how perfectly one with God he may become.

The mistaken idea of atonement in the old dispensation was “to cover.” The new dispensation idea is correct, being “to thoroughly change.” The apostolic effort to enforce the spiritual lesson must not be crowded to putting this new wine in old bottles. The symbolisms of blood and body must not be literalized in sacrament or doctrine. Cleansing by the blood comes only to those who by spiritual interpretation and apprehension have the channels of life renovated by Christ’s life, as symbolized by his blood. The blood “shed for you, and for many, for

the remission of sins" might be misunderstood to be the condition of forgiveness, had not God forgiven sins time and again without it. Witness the stories of Nineveh and the prodigal son. But this being an undisputed truth leaves the meaning to be sought for elsewhere than as the immediate condition. As reaching remission of sins, and indeed necessary on the human side, it must be the convincing proof of necessity of repentance and how thorough it must be.

The atonement is by Jesus Christ, not to cover by his death, but to thoroughly change by conformity to his life. Great care must be taken lest the only and invariable condition of remission of sin be made void through faith. Faith must not be substituted for repentance, when true faith inevitably leads to godly sorrow for sin, and repentance of that kind makes available for any sinner all mercy and power. The ministry of Jesus Christ and of the Holy Ghost to sinners is to convince of sin, righteousness, and judgment. The prerogative of God, the Father Almighty, is and always has been to forgive and make new truly repentant sinners. This being true, the atonement is not an initial, but an ultimate, fact in redemption. The steps are faith, conviction of sin, repentance, forgiveness, and regeneration. All which, being as real as the Scriptures portray, reaches the great fact, atonement. It is by Jesus Christ, not as he is for us as a substitute, go-between, or intercessor, but as he is in us, which makes one with the Father, and is a well-founded hope of glory.

A specimen of hymnology that voices this unity is Paget's beautiful hymn that ought to be in all collections of hymns, while more of like doctrine ought to be written and used, instead of very much that is. We quote one stanza:

Near, so very near to God,
Nearer I cannot be,
For in the image of his Son
I am as near as he.

N. S. H. Hermanns

ART. VII.—A LETTER FROM GEORGE WHITEFIELD
TO COUNT ZINZENDORF.

THREE years ago, while spending some time in Herrnhut, in order to read John Wesley's correspondence with the Moravians, we found in the same portfolio a long letter from George Whitefield to Count Zinzendorf, carefully written on large paper. We made only a few notes from it at the time, not doubting that it had been published in full in Whitefield's letters or biography; on returning to America, however, we were surprised to find that the letter seemed to be entirely unknown, both to English and German authorities. Last January we wrote to Herr Glistch, who is in charge of the archives at Herrnhut, requesting that the letter might be forwarded to us for use in the royal library in Berlin, as is usually done with manuscripts in the great German libraries; he replied that the archives contained but one letter from Whitefield to Zinzendorf, and that that was one of four pages written in Latin. He also said that the rules did not permit the sending away of manuscripts. We then sent a fuller description of the letter we had seen in 1894, when Herr Glitsch wrote that he had found it, and later that he had had it exactly copied, and had himself collated the original. Two unimportant passages which could not be clearly read are indicated in the letter as given; we do not doubt that a further study of the original would elucidate them.

Honrd S^r

I received your letter from Gravesend dated March 27th and thank you for it with all my heart: Our Saviour gave me to read it in much calmness and simplicity of soul, and I trust in the same spirit I now sit down to answer it. The contents shew me that matters are come to this Crisis, that I must wholly give myself up to Your Church, or that Your Church will have nothing at all to do with me, no not so much as to help me by Your advice—but on the contrary directly oppose me. Whether this be agreeable to the gentle Spirit of the Lamb of God, or that Unfeigned simplicity which the Brethren outwardly profess I leave Yourself Honrd S^r and the Brethren to Judge.

I think it is not, and so it w^d appear in the eyes of every *Impartial Hearer*. Not that I can say I am very solicitous about it, since I know in whom I have believed and who has led me hitherto in and out before his people, and conducted me safe and comfortably thro' the many fiery furnaces of affliction which I have been in since I have been sent out to preach the Everlasting Gospel. He will be my Guide and Counsellor unto death. I call him to witness I have done to my very Uttermost to promote a Union of the Churches, . . . and in respect to Your Church in particular have done all I could with a *clear conscience* to be United to her. Indeed Your Lordship is pleased to say, "*This is the fourth Change my dr Mr Whitefield since Your latin letter to me.*" But what change do You mean, Honrd Sr? Why? Your Lordship says, "I got a letter from Philadelphia the day before Yesterday from a Brother whom one may depend upon. The same had read a letter of Your own hand, wherein You have recanted again what You had said concerning our ways." Indeed Honrd Sr this is a *wrong information*. I have copies of all the letters I sent abroad, and if I live to see London You shall see them too and then Judge, for Yourself. But You say I refused You my great meeting-house again, I know not that I ever refused it before. . . . Honrd Sr be pleased to give me leave simply to relate the whole matter. Many months agoe Brother Nobel sent me word "that You had been asked to preach in the New-houses, but did not care to do it till *You had my leave.*" I answered "I was willing if the *Other Trustees* were, but thought it w^d be best to defer preaching in it till I came over." Sometime after this I heard that one of the Calvinistical Ministers had been denied subscribing the Articles, and that the Brethren had made *too strong a push* to preach in that place—I finding what confusion it w^d still occasion for two different schemes of doctrine to be taught in one house, and with all thinking it unjust to have the Articles altered which I believed were founded on the word of God, I wrote to the Trustees a letter which I will show Your Lordship, and thought it best for the Glory of God that the Brethren should preach elsewhere as we did in London, and yet continue to act friendly to those that differed from them. In the mean while as I found after-

wards our Saviour was leading the Brethren this way. For the next letters informed me that they had declined striving any more about that house and preached elsewhere—or had left Philadelphia till the door should be more open. This pleased me because I thought it w^d make for peace, was acting like Yourself and w^d do service to the Common Cause. This I think is the whole matter. But as for recanting again what I had said concerning your ways indeed Honrd S^r it is no such thing. I never did yet approve of all Your ways or all Your doctrines, because according to my judgement some of both were contrary to the Gospel of Jesus Christ. This perhaps I might say but no more. However the letters will speak for themselves. I have recommended You and the Brethren Honrd S^r in the strongest terms, tho' I was in danger thereby of losing almost all my former friends and Fellow-Labourers, and if the *threatened breach between us* be brought about, I think I can call our Glorious High-Priest to witness that it lies at the Brethren's door not mine. When I went first to Georgia, I entertained a most favourable opinion of them. I thought to be wholly governed by them. But then a bar was put in our way—a Brother called Doctor John w^d not shake hands or converse with me because *He suspected* I held election. This conduct Brother Boehler disapproved of and yet afterwards revived the Dispute for which He afterwards confessed himself a Sinner. Brother Hagan was received into my family with all love in my Absence. When I returned they were in such a condition as almost broke my heart. I before this had the Brethren to Nazareth, but when I found we were likely to disagree so very much, I thought it best to separate. Since that we have been sweetly United again. But now since *I cant come into all things You say or to renounce my principles*, a greater separation than ever perhaps is likely to ensue. I know not what the world will say if it should hear of it. But I say Father thy will be done. Honrd S^r I cannot part with what I believe to be truth, nor say that is true which is entirely false. This is the reason (and not out of a *spirit of contradiction*) why I desired You to recant the Parenthesis wherein You called me a *Son of Your Church, because Peter*

Boehler brought the blood of Christ to me. Glad should I be to have confessed it publicly had it been so. But I dare not let a falsehood be propagated in the world. Indeed Your Lordship seems to hint *that the thing may be indisputably proved*, and P. Mr. Spanenburgh insinuates that our Saviour has been *humbly asked and that You have been faithfully directed*. But if our Saviour was consulted by lot or otherwise in this matter, and the lot came out *that Peter Boehler brought the Blood of Christ to me or that I was properly a Son of Your Church*, for *once* I am sure He has suffered You to err. For He himself by his blessed and eternal spirit sealed me to the day of redemption in my little study at Oxford, about nine Years agoe, before ever I heard any mention made of Your Hon^d Self or Brethren. When at Oxford Mr. Gambol said He wonder'd I had more success than the other methodists tho' I was the only one that was so wrong, because I held *Justification by faith alone*. This is likewise to be proved by my first sermons and journal—all which plainly shew that I was acquainted with the Lamb of God and walked in the abiding comforts of the Holy Ghost long before I conversed with any of the Brethren. And I remember near two Years before I saw Brother Boehler I wrote him a letter telling him how glad I was to find, upon my Arrival at London that He had been preaching the doctrine of Justification by Faith in London and how the Lord had shewed me that some time agoe. Indeed I cannot say I was so clear as I am now. I hope dayly to grow in light and heat. But I was as *really* acquainted with the blood of the Lamb as I am now at this present writing. This is my reason Hon^d S^r for desiring that paragraph to be altered, because my Friends know it to be false and therefore if it be not recanted publicly now You have better Evidence it will do hurt to the Common Cause. But I am easy *upon my own account* and leave it to Your judgement to act as You shall think best. *As for owning my ignorance Hon^d S^r in Church-matters, and in that publick Church affair of our Saviours*, I freely do it, as well as in many other respects. But then I cannot *immediately and implicitly* follow Your *whole plan* because I have not yet sufficient proof that it is in all respects *entirely apostolical*. To

require me to do this, or to break with me because I cannot do this is using me too like the Seceders in Scotland, whose conduct I have heard Your Lordship more than once condemn. I thought the Brethren were of a *Catholick spirit* but if this be the Genuine effect of a Catholick spirit I know not what it means. But indeed Honrd S^r I see the Brethren are men of like Passions with other believers and I fear an overweening fondness for Your own Plan and ways sometimes diverts You and them from the simplicity of the Gospel. I trust Your Lordship will not be Offended at this plainness of speech. I hope I write with some degree of humility, as a younger Brother, but yet as one employed in the same Embassy, and who according to Your Lordship's own publick confession *have made way for You to preach the Gospel through the world.* I am become a Fool in boasting. Your Lordship has compelled me—as for altering my principles, or *coming over to the Universal* scheme I cannot bear the thought of it. If I do that, I must make shipwreck of my *faith*, and deny what *I think* the Lord hath taught me. If because I cannot believe “*Universal Salvation and that the whole world is really justified by Jesus Christ,*” if I say because of this, *Your Church* (to use Your Lordship's own words) *cannot help looking upon me as a Laodicean and are resolved to oppose me directly*—then indeed Honrd S^r You must have no more to do with me and hereafter I shall give You no further trouble, but love You as a flock of sinful, fallible yet redeemed sinners, pray that You may be guided into all truth, prospered in all that is good; and stopped in every step You take contrary to the Artless Guileless spirit of the *truly Simple and ever blessed Jesus.* Whether I am a Laodicean, the last day shall discover, when You and I Honrd S^r appear before his dreadful tribunal. Tho' I abhor the scheme of Universal redemption and own *particular Election and redemption*, yet I offer Jesus as freely and promiscuously to all as You Honrd S^r can do, and give Sinners as much encouragement and that too very consistently with my principles. But I am sorry the Spirit of Disputation is likely to arise from a Quarter where it is most exclaimed against, and that a *true Catholick spirit* is not found where it is *most professed.*

Such conduct I never expected to meet with. But all is well and all shall work for good. I thank You Hon^d S^r for any counsel You or the Brethren have at any time given me. Our Saviour will reward You. If I can serve the Brethren I shall rejoice to do it. But since matters are likely to be as they are, I think it advisable that You should not enter any more into my labours, or that any Brethren should go to Scotland lest the souls be brought into Confusion. For if the trumpet give an Uncertain sound who shall prepare for the Battle? Thus Hon^d S^r I have written You my whole heart. I hope all the while I have had it in my Eye that I have been writing to a Count and what is greater a Bishop of the Church of Christ. I love and greatly Honour You, but cannot think in all things as You do, or believe all You say and do is absolutely right. I am persuaded to the contrary and therefore desire to follow You as You do Jesus Christ but no further. But I fear I detain You too Long. But as it is the last letter Your Lordship may desire to receive from me I hope Your Lordship will excuse it. I wish this letter may be read in Conference, and weighed before our Saviour. I commit this and my whole concerns to Him upon whose shoulders the Government of the Church lies, and am for his great names sake Hon^d S.

Your most Affec: tho' most Unworthy Younger Brother
and Fellow Labourer and willing servant

WHITEFIELD.

It will be noted that this letter does not contain the date or place of writing, or any direct mention of Zinzendorf's name. Its time may be inferred from two allusions, namely, to Whitefield's conversion "about nine years agoe," in Oxford, and to a letter written by the Count on March 27. Whitefield was a student in Oxford from 1732 to 1736; Tyerman puts the time of his conversion at about 1735. In the earlier half of 1743 Count Zinzendorf, who was in London from the 11th to the 24th of March of that year, wrote to Whitefield calling upon him in the following words to renounce his Calvinistic doctrines: "You must first formally recant, and preach openly free grace in the blood of the Lamb, and an election of grace as

taught in the Scriptures, which is quite different from the doctrine of predestination which you teach ; and if not, our Church must necessarily be opposed to you."* The above letter is manifestly in answer to this demand. It was written at a time when Whitefield was absent from London, and later than March 27—probably during April, 1743, when Whitefield was engaged in very successful evangelistic work in the region of Gloucester. He returned to London in May of the same year.

The temperate, though eloquent, tone of the reply ; the light which it casts upon Whitefield's standpoint toward the preaching of doctrine ; the declarations as to the priority of his conversion to his acquaintance with Moravian influences, as well as the allusions which it contains to the relations between the Methodists and Moravians in England and America, make the letter one of general interest.

* D. Benham, *Memoirs of James Hutton*, 1856, p. 112.

James Taft Hatfield

ART. VIII.—THE ANCIENT AND THE MODERN FEELING FOR NATURE.

ONE of the most striking features of modern art is the universal interest which it manifests in nature. Whereas the early Italian masters introduced only the most meager details of natural phenomena, the artist of to-day spends his life among the mountains, or on the ocean shore, or in travel over distant lands, in the endeavor to render a complete picture of the multitudinous forms of the world about him. Literature, likewise, has felt the impulse, and the romantic movement which marks especially the advent of the nineteenth century—with its religious revival, its new interest in man, its subjectivity, and melancholy—shows itself in nothing so different from its classic predecessor as in its passionate love for all nature. The causes of this new love are many and varied. Science with its scrutinizing glance, its indefatigable curiosity, the breaking down of natural barriers and the opening up of the whole globe by means of steam and electricity, the modern love for travel, the interest in foreign lands that comes from increased education—these and many other things have undoubtedly exerted great influence. Here, as elsewhere, the great poets are only the exponents of the spirit of the times, and yet they too have helped to modify, strengthen, and expand that spirit.

In speaking of the modern love for nature, however, we must remember that it is by no means universal or always the same. To say nothing of the difference between the narrowness and monotony of Lamartine's eternal descriptions of melancholy autumn scenes and the deep yet sane feeling and wide sympathy of Wordsworth, we find at the present time a vast difference in the attitude toward nature of civilized and uncivilized nations of the North and the South, of the Latin and the Teutonic races. Even in England and America the representatives of this so-called modern nature worship are comparatively few. In the ever-increasing struggle for the material things of life the multitude hurries on with no eyes for the

charm of nature. It is of such people that one of the most recent of English poets * writes in the following lines :

Above, the bland day smiles benign,
Birds carol free,
In thunderous throes of life divine
Leaps the glad sea.
But they—their days and nights are one.
What is 't to them that rivulets run,
Or what concern of theirs the sun ?

While it is not necessary here to go into details, yet for purposes of comparison we must briefly mention some of the characteristic features of the modern love for nature as seen in its highest development. In the first place it shows a wide and deep sympathy for all phases of the world in which we live, for all manifestations of life, and for all varieties of scenery. The grassy lawn and the limpid stream are scarcely more attractive to the poet and the painter than the snowy Alps or the sandy deserts of Africa. In the second place it is essentially self-conscious. The poet realizes the power and influence of nature ; he knows its immense importance in art, and devotes himself to the careful and earnest observation of it. Thirdly, the impressions made are not mere states of sensation, but the mind and soul as well as the senses are deeply stirred. "Tears, idle tears," rise in the eyes of Tennyson,

In looking on the happy autumn fields,
And thinking of the days that are no more.

The steady light of the stars seems to have the power to quiet and calm the mind ; and the silent mountains and the ocean with its tumbling billows affect the heart with that deep feeling which we call sublime. Lastly, to the modern lover of nature she is not a dead, inert mass of matter composed of chemical elements, but a spirit of light and holiness pervading all we see. It is not easy to separate this from pantheism, yet with Wordsworth, at least, the spirit of nature is not God, but the medium of communication between him and the soul of man.

There are three ways in which nature may arouse the interest and gain the affection of man : first, by appealing to the

* William Watson.

physical or purely animal part of his being; secondly, by awakening a scientific or intellectual curiosity; and, thirdly, by stirring the deeper and more personal emotions. These three phases are more or less represented at the present day by childhood, by the scientist, and by the poet. There is no innate contradiction between them, but it is not often that all three are found together in the same person. The third, or emotional, phase is almost entirely characteristic of modern times, and especially of the nineteenth century. The so-called "soul of nature" was practically unknown to the ancient world. They had not learned to know her power to calm and elevate; the spiritual element had not yet been revealed, and they had not caught a glimpse of that "light that never was, on sea or land."

It is not our purpose here to discuss the vexed question as to whether the ancient feeling for nature was purely naïve or—in germ at least—more or less sentimental. Be this as it may, the most casual reading of the *Iliad* or the *Aeneid* will reveal a wide difference from modern poets in this respect. Homer's joy in the world about him is to some extent like that of a child—utterly unconscious; it is the delight produced by blue sky, fresh breezes, and sweet odors affecting the senses of a race of men developed in all physical strength and health. The more healthy the body, the sounder the senses, the deeper and purer will be this physical pleasure, which modern nations, by the increase of sedentary occupations, by the excessive cultivation of intellect and soul at the expense of the body, have undoubtedly lost to a large extent. The view of nature among the Greeks and Romans was largely influenced by mythology. Of course this changed with the times. In Homer's day, although the formative period of religion was past, men still believed in the existence of the gods. In the days of Virgil the old faith was dead; all the stories told by mythology were but fables, good for decoration, for illustration and allusion, but no more stirring the heart of the Roman than Grimm's *Fairy Tales* or the northern mythology stir our hearts to-day. We must bear in mind, in speaking of the ancient feeling for nature, that a wide difference existed between the Greek of the days of Homer and the Roman contemporary of Virgil. In

Homer we see the direct intercourse with nature; what he describes is the result of his own observation. Virgil was steeped in Greek literature, and the *Æneid* was composed in direct imitation of the *Iliad*; hence there is a learned atmosphere about it which seems to stand between the reader and nature herself.

But in the Greek and Roman alike the love for nature was narrow. Only certain phases appealed to them; it was the plowed field, the meadow good for pasture that they admired. The wild and sublime did not exist for them. The elements of usefulness and ease and comfort are very prominent in the landscapes of the *Iliad* and the *Odyssey*, and in nearly every metaphor we catch a glimpse of the practical affairs of life—agriculture, pastoral life, commerce, hunting, war, religious ceremonies. Homer's descriptions are general, and more plastic than picturesque; the colors are few in number, and there is none of that arrangement of minute details producing an harmonious whole which is so marked a feature of modern times. The phenomena that are alluded to in metaphor and figure are those which the poet must have seen hundreds of times himself, and which were retained by no especial effort of memory. These phases of nature are constantly repeated, and later merged into the common stock of literary property, many of them passing through Virgil and Ovid and the Middle Ages down even to the present day.* Mr. Shairp tells us that Virgil was the first great poet to show anything like the modern love for nature; and yet it is a far cry from the elegant writer of the "Eclogues" and "Bucolics" to Wordsworth. The "Eclogues" are plainly an imitation of Theocritus, and the country scenes they describe are rather those in the neighborhood of Syracuse than of Mantua. Hence there is a certain artificiality about them. The "Georgics," however, are entirely original, and here we seem to catch a glimpse of nature studied and loved for herself—only a glimpse, however, for we look on nature through the eyes of the farmer, and the elements of usefulness

* Such are the frequently occurring metaphors drawn from the pine or oak on the mountain top, cut down by the woodman's ax or uprooted by the storm; such also is the description of sunrise and sunset expressed in terms of mythology, the moon outshining the stars, the lion and wolf leaping upon the sheep, the boar crashing through the wood, the fire in the forest, and the various phases of storm.

and comfort meet us again here. The stars, the clouds, the days and seasons are referred to from the standpoint of their probable effect on the crops, and we are told the best way to plow, to sow the grain, and to raise horses and cattle and bees.

Indeed, the idea of nature for and by herself* was practically unknown to the ancients. She was a background, a stage upon which man moved about. The business of the poet was to tell of the actions of his heroes; hence we see only so much of nature as was necessary to show those actions in their proper setting. Ancient literature was thoroughly objective; it flourished chiefly in the epic and drama. Stories of adventure, a representation upon the stage of life in action—this is what the poet and public sought, the one to compose and the other to see and hear. To-day a great change has taken place; drama and epic are out of date. All literature is subjective, and this subjectivity finds its expression in lyrical poetry and the novel. The mind of the ancients was simple, that of moderns is complex. The world of religion, politics, society, nature, man produces deep and complicated emotions. Poet and painter, while they strive to reproduce every phase of nature and life, strive likewise to express the feelings which these things produce in their souls. The personal feeling for nature is one of the most intimate that the heart can possess; hence we need not wonder if we find but little trace of it in an age when deep feeling rarely showed itself in literature.

* This expression is so constantly used that we retain it here. In reality, however, nature without man has no existence. With Homer she is the stage for heroic adventure; in the Middle Ages she was the probation place for man, who saw in her the handiwork of God. In our own day, wherever nature is described man is there too, not objectively, as in the past, but subjectively; and nature is seen reflecting the soul of the poet.

What we call nature, all outside ourselves,
Is but our own conceit of what we see,
Our own reaction upon what we feel.—Lowell.

L. Oscar Kuhns.

ART. IX.—IS THE MILLENNIUM AN EVOLUTION ?

It is astonishing to behold the narrow and hazy views not unfrequently met with on the subject of the millennium. The doctrine pervades all the Bible, as does that of salvation, but perhaps the Old Testament more than the New ; and yet many never seem to discover it until they find it specifically mentioned in a single passage in the Revelation of St. John. The millennium is as much a part of the plan of God for man as was the call of Abraham, or the giving of the law, or the preaching of the Gospel ; indeed, all these are preparatory to that grander event. It is the ulterior and consummating purpose of all previous divine operations, the end aimed at from the beginning of time, in God's plan for the race.

No one may describe the millennium before it comes to pass. In general, however, it may be represented as a time when great changes will take place, not as natural sequences, but from the immediate action of God, like that which took place on the day of Pentecost. It will be a time when there will be a more immediate government of God than has ever been known, even surpassing the theocracy of the Jews. It will witness Jerusalem restored and enlarged and glorified as never before. It will mark the time of the fullness of the Gentiles and the return of the Jews from all lands to the home given them of old. It will be a time when all nations, some wholly and some partially, shall become submissive to the faith "once for all delivered unto the saints." Most beneficent conditions will prevail, rendering a state of happiness possible on a scale never before known. The physical creation will undergo a change as radical as it did at the fall of man. Man's physical and intellectual nature and his moral powers will also be correspondingly changed. It will be a time of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." It will be a time of the immediate personal presence and reign of Christ, "whom the heaven must receive until the times of restitution of all things." It will be a time of immense, universal, and rapid progress by the human family back again

to its Edenic state. The grand realization of the Lord's Prayer will appear, and the will of God will "be done in earth, as it is in heaven." Then Christ will say, "Behold, I make all things new." The time of Solomon, which was one of splendor after the warlike period of David, cannot be compared to this, though it may be a type of it; for Solomon's grandeur was on a narrow scale, while this will be universal. And, still further, it will be a time of the fulfillment of all the greater prophecies concerning Christ and his kingdom. Many will find here their last and complete realization. Joel's prophecy, quoted by St. Peter on the day of Pentecost and partly fulfilled at that time, will here find final fulfillment and will be one of the forces that shall help inaugurate this great period. The promise made to Abraham, "In thy seed shall all the nations of the earth be blessed," will here be completely fulfilled; and, if the patriarch is then present, as we believe he will be, he will rejoice more than ever to see this day of Christ by immediate vision. And the great promise made to Moses under such circumstances, "As truly as I live, all the earth shall be filled with the glory of the Lord," will then—and not till then does it seem possible—be fulfilled; and the lawgiver, we must think, will be present and behold the "glory" he so prayed for when on earth.

It is one of the most mysterious features of the millennial time that, at its close, Satan is to be let loose again. But it is no more mysterious than is the fact that he was permitted to enter the earthly paradise in the beginning. Explanation in part may also be found in the fact that God in the human race is creating character, under the law of free will, sometimes under the supremest tests, and that in the continuance of the race he is giving to millions the opportunity to win the prizes of eternal life. After the last dread conflict, compared with which no other in the annals of the universe is to be likened, the planet is to be left to the undisturbed reign of Christ and the growth of his kingdom, which is to continue "as long as the sun and moon endure."

The question before us is, Will all this tremendous consummation be brought about by evolution? By evolution in this connection is meant the currently received notion of that

natural progress in things by which they proceed from incipient stages to their perfection, such as is found in the case of the leaven and the mustard seed. By such a law it is maintained that there is to be a gradual development of Christianity until the whole mass of humanity is reached and the whole world converted to Christ and "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." This is the view that has always been held, and is now held, by all the Protestant Christian Churches of the world. We are not aware that any single Christian organization antagonizes this view, though many devout and learned men in all the Churches dissent from it and, we think with large reason, stoutly maintain the opposite belief. Indeed, we sorrowfully concede that this evolutionary view underlies all the missionary operations now carried on from Europe and America.

We shall venture to call this view in question. We believe it is radically erroneous. Moreover, we believe the whole cause of God in missionary matters would possess new life and power and rapidity of movement if the false view could be eliminated and the right one put in its place. We think the evolutionary view of Christianity is as great a mistake, even greater than was the Ptolemaic view of the constitution of the universe, which for over a thousand years held the human mind in bondage until Copernicus presented the true view. Or, it is like Judaism which, at the very beginning, would have smothered out Christianity and prevented a knowledge of the true plan of salvation. Or, it is like the doctrine of fatalism in theology that for a thousand years opposed the doctrine of the free grace of God and the free will of man, until Arminius arose and set forth a truer view of biblical doctrine as to man's salvation. What kind of a condition the world would have been in to-day, if any of these systems had succeeded in holding sway, it is impossible to tell. That there has been an immense progress in science and religion, as a result of their overthrow, there can be no kind of doubt. Until the true view of the place of the millennium in God's plan is brought to the front, Christianity will not achieve her greatest triumphs, nor move forward with the acceleration that should characterize her in these "last days."

That the evolutionary view here considered is not the true view is evident, we think, from many considerations. Our limits will allow the presentation of only a few of these :

1. If we look at the system of Christianity we see at once that it has not an evolutionary character. It is not a part of the course of nature. It is a power of God introduced into the world in the interests of mankind as against all other interests. Its ultimate aim is the regulation of all things. The incarnation of Christ was no nature process, and in no sense was his resurrection or ascension. Nor was Pentecost an evolution, in any of the senses that may be attached to that term. Nor did the conversion of St. Paul have in it a single element of evolution ; on the contrary, it was accomplished in opposition to all the forces of evolution. The power that came upon the first band of Christian believers and that remained upon the apostles and preachers of the Gospel was a power which uniquely belonged to Christianity, which came down from on high, and which was above all nature. The Old Testament is a part of the Christian system, as well as the New. Here, all the characters are utter strangers to the principle of evolution. The call that came to Abraham was no nature call. The burning bush, before which Moses stood and from whose lambent flames he received his commission, was no nature process. The whole line of leaders under this dispensation are such by a special call of grace, and the principle of evolution nowhere touches their sublime lives.

But some one will say, Does not grace, after it has once been deposited in the soul, in its spread there have the nature of evolution? By no means. Such an inference is a strained one, and comes of a misapprehension of the teaching. And it leads to "necessitating grace," and to the doctrine of "once in grace, always in grace," both of which have long since been driven from the arena. When grace is introduced into the soul, if permitted to remain there, it will soon reach all the powers. Grace demands universality, as well as the outward kingdom of God. It tends also to development rather than evolution, and, like the mustard seed, will proceed from the smallest to the greatest development in every nature, determined only by the richness of the soil. But, that the

leaven deposited in one measure will by evolution work its results in other disconnected measures, or that the mustard seed will produce an indefinite number of great trees, is beyond the meaning of these parables, and the interpretation evolutionists would place upon them is preposterous.

2. If the millennium, which must be regarded as one of the greatest of God's works on earth, is an evolution, then it is out of harmony with all previous methods of divine working in conserving and forwarding the interests of the human race. The beautiful scene at the beginning of human life on our planet had none of the features of a formative process of nature. On the contrary, it had all the appearance of an immediate divine creative work. If God's plan in the universe is evolution, there is a signal departure from it here. Man and paradise are not parts of long processes; they are immediate divine works, not unworthy the Maker of the world.

3. And then, the great dispensations in their origin and development do not seem to have any of the traits of evolution about them. The one with which our world commenced possessed no such trait, unless evolution is something that works backward as well as forward. Man started gloriously, with an endowment only less than angelic; yet from this state he lapsed, whereas, if evolution be the law of development, he should have gone forward. After sixteen centuries the whole race was swept away by a dispensation of the Creator that made the world. The confusion of tongues at Babel, which so largely affected all subsequent human history, was an immediate divine judgment with not the remotest trait of evolution. In the overthrow of the Egyptian empire, one of the greatest events of all ancient history, there is something stupendously unique, with reference to which evolutionists must perforce be skeptical. The rise to power of the emancipated people, so that they became a dominant force in the world, is beyond explanation on the principle of evolution. And, in all the long history of this people from Abraham to John the Baptist there is to be observed only an extraordinary divine providence as the key to their history.

4. We next direct attention to the thought that, if we are to depend upon evolution for the millennium, we must fix the

event at a hopelessly distant period in the future—at a point, indeed, where it is utterly useless as a motive power to present action. To reason and faith this great event in matter of time is hazy enough now; but, on the theory of evolution, its occurrence tasks all belief in itself as a coming event. The gist of evolution is slowness of movement. In *Vestiges of Creation* the thought is that practically the universe has been in eternal process of formation. And all the evolutionists tell us that man, as a part of universal nature, is under the same law. If so, no estimate can be formed as to the period of the millennium. From the operation of all forces yet seen no approach to it is apparent, and no basis of reckoning is possible. The natural law of progress does not indicate that we are approaching a state of human blessedness.

5. For we come to a still graver consideration. The general aspect of present conditions, especially of things more immediately about us in Christian lands after nineteen centuries of Christianity, does not favor the supposition that we are coming, by the operation of evolution in human life, to a universal happy state of any kind. The aggregate wickedness of mankind and the aggregate wretchedness were never more widespread or intense than at the present time. They seem to be on the increase, with the multiplied population of the globe. Adherence to facts compels this observation and makes its statement a necessity in any full discussion. We grant that these are the grandest centuries which have ever passed over our planet. They include the rise and growth of influences that have changed the face of society, and exhibit the perennial power of laws which show no signs of exhaustion. We quote the words of a profound thinker:

These centuries tell the solemnizing story of vicissitudes of pitiless revolutions overthrowing the greatest consolidations of strength, of conquest, of statesmanship. They have witnessed the fall of Rome after a decade of centuries of dominion, and the survival of human society, notwithstanding the widespread faith of her best minds that the fall of the empire would bring the end of all things. These centuries, too, have witnessed the often recasting of the map of Europe. They have witnessed the discovery of the New World, vast in areas, vigorous in life. These centuries have witnessed vast achievements in literature, in science, in invention, in enterprise. What further enterprises, what

larger discoveries, what still mightier achievements, what still vaster vicissitudes remain, or shall burst upon us in the remnant of the present one, who may tell? We know that in the latest one there is no lineal descendant of the first. One society which began then exists now, and but one. One kingdom alone can claim to have unbroken historic and vital continuity. This is the kingdom of Christ. It is the new and divine society which had its appointment of God in the bosom of the great empire. These two, the one an evolution and the other a creation, represented the opposites of majesty and meanness, of splendor and sorrow. The giant shadow of imperial Rome was cast over the cradle of European nationalities. It fell forward upon the tenantless spaces of ill-known regions. But the other has a vaster shadow. It belongs to a still more colossal and enduring creation. It is the shadow of the Church of Christ. It has fallen upon the kingdoms of Europe, upon the teeming masses and millions of Asia, upon the tribes and countries of Africa, upon the unknown population of the New World, upon the savages of the islands of every sea.

And yet, after these many and splendid centuries of Christianity, where is the sign that society is graduating into the millennium? After the long duration, the protracted conflict, the splendid march, there ought now to be—if the theory of gradual development be true—somewhere, on some island, on some of the great continents, in some of the great cities of the globe, some harbingers of the millennial dawn. But can evolution point to a sprig, a floating weed, a flower from any quarter that tells of an embosomed Eden on the earth? Or, to put it differently to our Christian friend who is a devotee of the theory of gradual development, where is there one Christian nation upon the earth? Surely, if this theory be correct, there ought to be by this time, somewhere, a leopard and a kid lying down together, and a wolf and a lamb living peaceably in some fold. There ought to be, somewhere, a land where they do not hurt or destroy. On the bosom of this great globe there ought to be one land by this time that is full of “the knowledge of the glory of the Lord.” In the heavens above, in all the wide world beneath, not one sign of such a State can be found. In our own country, the best the nineteen centuries have looked upon, nine hundred millions of dollars are expended annually for intoxicants from which our government receives an immense revenue. In this best government—the light of the nations, the star of mankind—

there is bold and open violation of the great principles of righteousness and the divinely established institutions of religion which Christianity in vain seeks to correct. The country to-day is far worse morally than when she commenced her career, and the wisest fear we cannot stand the ever-increasing strain of unrighteousness. And is there a country on this planet where the Gospel has had a fairer chance?

6. The Scriptures all converge at the point that the millennium is to be a consummation of the kingdom of heaven, under the immediate and extraordinary act of Jehovah. It will not, therefore, come to pass by evolution of any kind. Then the handful of corn upon the top of the mountains "shall shake like Lebanon," and "they of the city shall flourish like grass of the earth." Then idols shall be utterly abolished, and their devotees shall "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Then, "on the seacoast"—undoubtedly the Mediterranean is here referred to—shall be "dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity." And then shall be fulfilled the promise, "I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." This is also the time our Lord describes when, "after the tribulation of those days," the sun shall "be darkened, and the moon shall not give her light, and the stars shall fall from heaven;" when, upon the earth, there shall be "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth;" and when "the powers of the heavens shall be shaken." "And then," he continues, "shall appear the sign of the Son of man . . . coming in the clouds of heaven with power and great glory."* Now, no evolution is traceable in

* Further corresponding Old Testament views are: Joel iii, 15; Ezek. xxxii, 7, 8; Joel ii, 10; Zech. xiv, 13. Further New Testament views are: Acts ii, 19, 20; 2 Peter iii, 13, 14; 1 Thess. i, 10; ii, 19; iii, 13; iv, 16; Mark xiv, 62; Luke xxii, 69; Jude 14; Matt. xvi, 27; Rev. i, 7; xiv, 14; Acts i, 9-11; 2 Thess. i, 7-10; Mark viii, 38; Luke ix, 26; Matt. xxv, 31.

these tremendous and extraordinary proceedings. The power that created the world, that originated all the dispensations, that promised eternal life to mankind before the foundation of the world, originates and presides over the millennium.

It is curious to note the genesis of the kingly idea in the Scriptures: (1) The first government ever organized on the earth was a government by Jehovah. (2) This was not related to the world, but to Israel. (3) After the deliverance Moses calls the ruler who guided him a king "forever and ever" (Exod. xv, 18). (4) The real beginning of the kingly rule was after the giving of the law (Deut. xxxiii, 5). (5) The king was the one who was the creator of Israel (Isa. xliii, 15). (6) This king will not be king over the nations until a yet further time, when he comes in the times of the final consummation (Zech. xiv, 9-16; Isa. xxiv, 23; Psalm xciii; xevi, 10; and xevii, 1; Obad. 21). (7) The references in all these cases is to one and the same king. (8) In prophetic diction there is a time that marks the consummation of redemption.* (9) The king referred to in these passages is the same as the one referred to in the New Testament (Matt. ii, 6; Luke i, 31-33; and many other places). (10) In prophetic diction, also, a David sits upon the throne in the last times, ordering all things and securing the triumph of the kingdom. The divine kingship abides in the house of David forever (2 Sam. vii, 16-25; Ezek. xxxiv, 24). Oehler says that 2 Sam. vii forms in two respects the starting point for the more definite form of the Messianic idea: first, because the consummation of the kingdom of God for which Israel was chosen is from that time forward connected with a king who, as the Son of God, is the representative of Jehovah and—fitted by him to be the depository of the divine sovereignty on earth—stands in the relation of most intimate connection with God; and, secondly, in that it is established for all time that this king is to be the son of David. In a note on the above Oehler says that "the continued right of the race of David to the throne is never called in question by prophecy, though it often passes sentence of rejection upon individual kings of Judah." (11) This king in

*In addition to the above references see the following: Isa. xi, entire; Micah iv, 1-7; Jer. xlviii, 47; Ezek. xxxviii, 16.

person sits upon the throne in the millennial period. This is a crucial point. Let the reader who is anxious to reach correct conclusions judge whether this is David—Solomon's predecessor and the son of Jesse—or Jesus Christ. One or the other is to sit upon the future throne of the world forever. The Scriptures alone can settle the matter.* And, from them is it not evident beyond possible doubt that it is the Lord Jesus, the creator of all the dispensations, who is at last to be manifested in transcendent glory? If so, how far away are we from all ideas of evolution, in this advance of the human race?

7. We hear much about the preaching of the Gospel in all the world "for a witness," as if that were the key-point determining the coming of the kingdom of God. This is a splendid half truth. The other half is the conversion of the Jews. In the order of providence they are connected with each other, and will attain completion in the same great consummation. Isaiah, after picturing the happy effects of the preaching of the Gospel in chapter xxxv, immediately adds: "And the ransomed of the Lord"—the Jewish nation—"shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." When the apostles asked the question, "Wilt thou at this time restore again the kingdom to Israel?" the Master replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was all the reply, and the last reply the Saviour gave to this ever-recurring inquiry. Before this he had spoken of the fall of Jerusalem and the dispersion of the Jews to the uttermost parts of the earth. He knew the greatness and duration of that dispersion. He could give no other answer to the anxious apostles. His thought seems to be: "No, not at this time. Not till the hour strikes for the return of the scattered and rebellious people. The Gospel world, in the

* See the following: Amos ix, 11-15; Micah v, 2; Hosea iii, 4, 5; Jer. xxx, 9; Ezek. xxxiv, 23, 24, and xxxvii, 24, 25; Rev. v, 5; Gen. xlix, 9, 10; Isa. xi, 1-10; Rom. xv, 12; Rev. xxii, 16; Psalm cx, 1, and Rev. xi, 15, should be read together.

meantime, shall be a witness for me—at length a powerful and overwhelming witness to the obdurate Jew. Then the kingdom shall be restored, and not till then.”

The preaching of the Gospel is to have its direct and its reflexive effects upon the Gentiles and upon the Jew. But the conversion of the Jew is the key to the final consummation. It is not until both events are effected that the Lord makes a feast unto all peoples, “a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined;” destroys “the face of the covering cast over all people, and the veil that is spread over all nations;” swallows up “death in victory;” and wipes away “tears from off all faces,” and “the rebuke of his people . . . from off all the earth.” The happiness of all the kingdoms of the earth is connected with the regathering of the Jew. God’s purpose in the human family is bound up in this race. His benediction upon all cannot be pronounced until his purpose in the Jew is fulfilled. The Jew is forever first in God’s thoughts, and his gifts and callings to them are irrevocable forever. Can they, then, be cast aside by the Christian Church with the same cold feeling with which the world discards them? The last question the apostles asked our Lord, as we have seen, was, “Lord, wilt thou at this time restore again the kingdom to Israel?” In our hurried study of the Scriptures we fail to note that this was a most natural question. Their prophets had given them the hope of restoration. Isaiah had said, “I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.” Amos, one of their earlier seers, had said, “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.” Daniel, one of their latest prophets, had said, “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” There was a deathless animation in their hopes, gathered from the fascination of the prophetic diction. “Behold, the days come, saith the Lord, that the plowman

shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The kingdom is to be restored. If the Scriptures do not teach this truth—both the Old and the New Testament—then they teach nothing that can be relied upon. And it is to come as a consummation of the divine plan and purpose in mankind upon the earth, and not as a capricious evolution. How the eye of the Church ever lost sight of so conspicuous and stupendous a teaching is passing strange. How it is there are no large organizations in Christendom devoted to the conversion of the Jews is also strange. No grander work before the kingdom comes in its full splendor remains to be done. And it is "high time to awake out of sleep." For now is the salvation of the world not only nearer in time, but nearer in purpose, than when it was undertaken by the preaching of the apostles. If preached now with due intelligence and intensity the Church may soon sing as never before, "The morning light is breaking."

B. J. Rawlins

ART. X.—A VITAL THEOLOGY AND ITS COGNATES.

To some physicists the atom is a storm center, and the storms their mind's eye can see arising therefrom are amazing. Similarly, some good people see in theology a species of storm center peculiarly liable to give rise to storms of moral disaster and religious unsettling. Prejudice sleeps lightly and wakes bristling with apprehension if theological doctrines do but thunder in the distance never so low. During a series of years of examination of undergraduates the writer has found among students not a few who seem to regard the study of systematic theology with a sort of *cui bono* air, or that it is meagerly, if at all, beneficial.

Yet we are all theologians in some degree. Cosmic forces exist, act, and produce results just the same, whether we have or have not a cosmology. Indeed, it is not too much to say that the humblest thinker is a cosmogonist, whether conscious or unconscious of the fact. In like manner men are all theologians, whether consciously so or not. Intuitively some concept will be had and will be more or less formulated. Imperfect it will be, no doubt, but, nevertheless, theological. It is important that a wholesome, vital theology be taught and studied, as the exponent of a necessary factor in God's economy of grace to man, and because it is worth while to be able to guard against the unbaptized logic of magazine and newspaper theology, the speculative vanity of small philosophers, and the nondescript vaporings of novelists of the Elmsmear type.

All kinds of knowledge are interesting, and some kinds are fascinating. The theology of the Bible invites us to a kind of knowledge which is peculiarly fascinating. But when we are commended to this study under the titles of "systematic theology," "dogmatics," and other formidable terminology there is danger of losing ourselves in preliminaries, in devoting too much time and thought to that part of the house made with hands and never reaching that part of the house not made with hands, in going in pursuit of an impossible perfection by beginning so laboriously. Just as a student in Greek

may be kept so long in the philological vestibule that he may never reach Greek literature at all, so the student of theology may be put to the hazard of never getting out of the shop-made vestibule of theology into the great living temple itself. To revert to the figure of a storm center, the theologian begins with a vigorous shower of terminology. There are exegetics, hermeneutics, isagogics, irenics, patristics, symbolics, ethics, dogmatics, apologetics, catechetics, polemics, Christocentrics, cyclopedics, anthropomorphics, anthropology, soteriology, Christology, eschatology, and methodology, and more in sight—a very tornado of terminology indeed! It is not strange that the student asks, If the virtuoso in these things scarcely be saved where shall the novice and the amateur appear?

Besides this downpour of nomenclature there blows a strong gale of empirics, together with cross winds of strongly asserted opinions—only opinions—some of which come to us across the chasm of centuries from councils fatherly, and others but recently let loose from lairs of rationalism, agnosticism, and bald materialism, all mingled with the keen claps of polemical thunder born mainly of the pugnacious element in human nature. It is not surprising that the young student of theology looks askance and entertains something akin to doubt of the utility of the study. And, if he be not firmly fixed on that foundation other than which no man can lay, his house may fall. How happy that student who finds his feet on the solid rock when the rains cease and the winds lay and the thunder moans away into silence, and from the theological sky there shines into his soul, bright and beautiful, the one sweet Star, Christ, “the power of God, and the wisdom of God!”

It will be remembered that the text-books which teach theology must, in the nature of the case, do so in the academic terminology. Terminologies do not make systems and laws, but we must be content to regard them as the necessary exponents of the already existing systems, laws, and truths which have been discovered and which are ever larger than language can express. It will be remembered, also, while modern thought makes merry over what it is pleased to call “dogma,” that it is not the peculiar property of theology. There is no science known to man but has “dogma,” for it is

only another name for reliable certainty in any science, and theology is no exception to be twitted for established truth. Moreover, every science expresses itself in the peculiar cult and terminology of its school. He who charges theology with dogma, in any derisive sense, seriously impairs his standing for intelligence.

All science has broadened and developed by the discovery of great fundamentals which already existed. Astronomy has reached the value it has by the revelations of the telescope. Biology has led us on with the microscope, from the time we did not know the circulation of the blood to this hour when we are sitting at the gateway of that mysterious thing called life and expecting every day to solve the mystery. So the Bible has been both telescopic and microscopic in the enlargement of our vision, the revelation of the great outlines of theology, and the discernment of fundamental truth, its relations, system, order, methods. Thus the study of Christian truth has developed into systematic arrangement, and its name is "theology." Its fundamentals are born of God, its nomenclature of man.

Theology is a science, and as such posits the attributes of God, his eternity of being, and the methods of his grace from revelation that is from without the known, and not from data within the known, as is the method of what we know as pure science; yet theology is a science none the less. A vital theology is one in which the revelation of what has been will never be at war with the revelation of what ought to be. What God has been to men he still is and will be. And the right relation of man to God and of man to man is what ought to be. This is the religion of a vital theology.

The book without which all other books would lose standing and influence is charged, as no other book can be, with the first principles of a vital theology. Instance that magnificent utterance in the first sentence of the book, "In the beginning God created." It is not too much to say that every hue, every fragrance, every possibility of the divinely unfolded Gospel lies capsule in that wonderful sentence, as the oak lies locked up in the acorn. Here is the prophetic credential of a vital theology. Joseph Parker interprets beautifully thus: "To

create is to protect; to protect is to redeem; to redeem is to prize; to prize is to complete; to complete is to glorify. This is the protoplasm of revelation; what comes after this will be attenuation of itself, God going into detail to meet our ignorance." Is it any wonder that theology gets its right to be? Its fundamentals of blood and life are the postulates of the Bible and none other.

To this perennial fountain of peace and kindness we go for God's deepest thought of man. We are not going to the Thames for rationalism, we are not going to the Rhine for agnosticism, we are not going to the Seine for bald materialism, we are not going to the Tiber for infallibility; but we are going to the "river, the streams whereof shall make glad" the whole earth, to be "the city of God"—the eternal word of salvation. This is theology so vital, so select, so holy, so beautiful that no other can live in its presence. It is the theology of God in Christ, "reconciling the world unto himself," fitting human society on earth to become his eternal society in heaven. We shall learn much else, but if we learn not this we shall have learned nothing.

Never in the world's history has Christian theology had a literature so rich, so clear, so strong. It is also true that never in the world's history have there been such crucial tests made and such facilities offered for getting astray. This is an age of things new—the "new education," the "new conscience," the "new faith," the "new orthodoxy." The new everything has been attempted, except the "new heavens and the new earth," and perhaps some are only waiting for a little more data to attempt that. This age is nothing if not ambitious.

Knowledge to-day must be technical; it must speak in fitting terminology of the new and glow with the sunlight of the old—the faith "once delivered unto the saints." It can have too much abstract intellectualism, but never too much intelligence. Intellectuality must be set on fire. Its torch must be lighted at the altar by the Holy Spirit; the natural man must be transformed into the spiritual man, to discern the things of the Spirit. Then theology will lead the great volunteer army of the Church, will become the interpreter of our aspirations, and be as a chariot in which the soul may mount

upward to God. This is inspiration, the first cognate of a vital theology.

Theology based on revelation is the truth of God. If he chooses God may reveal without inspiration, but man must discern spiritually. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." It is not the inspiration that writes a Bible revelation as holy men of old, but the quickening that "helpeth our infirmities," that leads into the way of "all truth," that guides into right construction of history, into a right grouping of the facts of revelation and coloring of the facts of life and experience, into the right use of the moral sense, and into all true knowledge of the culture of the soul. Inspiration is not a mechanical term, any more than theology is a metaphysical cobweb. It touches the highest and lowest grades of faculty. God speaks, and the inspiration of his speech giveth understanding. We get the inspiration where we get the fundamentals of theology.


Actualization is another cognate of vital theology. Not a scriptural term, you say? No; but it is a scriptural ideal. Not in the accredited books of the schools? No; but it is the highest ideal of theology. Ideals are better when transmuted into thought; they are best when transmuted into action. Rosenkrance wrote, "The student must not only learn to think, he must learn to actualize his thought," to transmute it into action. Knowledge, like corn, may be cribbed, and never be let out broadcast. Creed must become deed. Hearing the sayings of Christ and not doing them are so vastly different as to foreshadow overthrow of an unspeakable kind. The science of theology is not only to be learned, but must be made to glow with the deeds of actualization. Mozart and Handel climbed up close to the heart of the Infinite through the beautiful art of music. The actualizations of these masters makes the music of the world. Raphael and Angelo nestled close to God in the creation of their great paintings. If, like a Raphael, an Angelo, a Rembrandt, a Mozart, a Handel, we actualize the love of the Father, the genius of the Gospel; if the Church of God put on its strength and its beautiful garments, and show forth the mind that was in Christ, which is the fundamental of our

theology, how the pace of the poor old world would be quickened! The Church would make a path of light for herself broader and more splendid than she has ever known.

In the highest actualization of Christianity, Christlikeness of life and intellectual culture go together. Who so fine an illustration of this fact as Paul? In whom did Paul glory so much as in Jesus? Who has ever said, with so much force as Paul, concerning his daily life, "Yet not I, but Christ liveth in me?" And yet, with an intellectual eminence second to none, Paul is easily the greatest theologian in Christian annals, and the first to elaborate the great capsule truths of Bible theology.

We must not underrate the forces that antagonize the Bible and Christian theology to-day. It is necessary that the theologian have the highest possible equipment intellectually; for, what with certain "higher critics" within the Church and agnostics without the Church, he will be brought in contact with men of the highest intellectual eminence. To rely upon pious self-complacency without the keen blade of intellectual culture is to invite defeat.

On the other hand, to defend Christianity by intellectual culture alone is to afford opportunity for unbelief and moral aversion to make merry and grow fat. The Christian theologian must see to it that he is able to meet the skepticism and spiritual aversion of even the highest names of civilization and shout them on to the limit of investigation, and at the same time be an incarnation of spiritual beauty and power in daily life.

A handwritten signature in cursive script, reading "C. M. Jacobs". The signature is written in dark ink and is positioned below the main body of text.

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

No man is of much use to the Lord until he learns that he himself is of no account, but that his God-given work is the all-important thing, and buries himself in it. Then he begins to be of value.

JUSTIN MCCARTHY, commenting on the fact that Dr. Temple, the present Primate of all England, was seventy-five years old when Lord Salisbury made him Archbishop of Canterbury, says that in the case of great functionaries like an archbishop, or a lord chancellor, or a commander in chief, it is simply ridiculous to fix an age limit and enforce retirement by a universal rule. He thinks Dr. Temple eminently qualified for all the work of his position, and adds: "If Count von Moltke had been withdrawn from active service according to the rule that is now favored in England the world would never have known that he was the greatest continental soldier since the first Napoleon. If Marshal Radetski had been withdrawn from public service at seventy-five the world would never have known what a splendid soldier he was. . . . If the ordinary rule had been applied to Lord Palmerston we should never have known that he was one of the greatest parliamentary debaters of his time."

THE NORMAL AGE FOR CONVERSION.

MAN's spiritual constitution is scientifically ascertained to be as real as his bodily frame. Ethnologists and anthropologists report that religion is included in the cosmic order, having undeniably an essential place in sane and normal human nature; and Christianity itself is perceived to have a large and demonstrable basis in universal law, being an integral and indispensable part of the system of things.

Attention is at present specially drawn to the nature and significance of adolescence, and many facts testified to by experience are collated, the most valuable results of which research belong

to the spiritual side of life. Those facts require to be freshly impressed upon the Church, which sometimes in past periods has manifested woeful ignorance thereof or guilty indifference thereto. Mrs. Browning's "Cry of the Children" for pity, justice, and help rose into England's ear; up into our Zion comes the cry of adolescence for comprehension and due attention to its spiritual needs. Even primitive savages condemn us by their example for our failure to appreciate the sacred significance of adolescence; an epoch regarded among rude barbarians with a kind of awe, marked by rites of the most solemn import, and surrounded with ceremonies distinctly religious, the object of which is to prepare the mind of the boy or girl for the wider life on which they are entering. Among the native tribes of South Australia and the Indians of South America and parts of North America the boy was sent away into the woods to remain there alone, exposed to all weathers, and enduring hunger and thirst, to spend solitary days and nights in expectant meditation, awaiting "the divine revelation which entitles him to call himself a man." The girl was subjected to similar severely impressive discipline, being sent on the incipency of womanhood into long seclusion in the hills or forests, to commune alone with her guardian spirit, who might be expected to make known to her in visions something of the meaning of life; which revelations she sometimes recorded by symbols on the rocks, where traces of them still remain for us to study. Even the dull barbarian has, it seems, the spiritual discernment to surmise and signalize the special nearness of God to the young life at its crossing of the line which marks the beginning of adulthood. Perceiving in the world and feeling in himself signs of a mysterious divine Presence, he believes that a sacred threshold is under the tender feet where the vestibule of childhood opens into the great temple of mature life, and that the divinity of that temple meets the entering novice with some secret token of welcome and some impartation of wisdom. A shameful and humiliating contrast it is, that, under the very shadow of church spires in centers of Christian civilization, parents often fall behind the aboriginal savage by their failure to reverence the sanctity of adolescence, to recognize the presence and power of God at work in it, and to give attention to its deepest, intensest, and most critical needs. Frequently this period is regarded chiefly with admiration and pride in its developing beauty and

strength, and filled only with thoughtless play, frivolous gayety, ornamental accomplishments, or, at best, with merely secular instruction. The crisis which God makes great with meaning, and holy with intimate spiritual visitations, is minified, desecrated, perverted, ignored by parents and friends, too shallow, sensual, sordid, or uninstructed to realize the sacred nature of the time, with its momentous and far-reaching issues.

The moral nature is found to have its times and seasons as distinctly marked as any physical stages or states. It is commonly well understood that, in general, adolescence is the time of most acute spiritual as well as physical sensitiveness and impressibility. It is also fairly well ascertained that within the general period of adolescence, extending from the twelfth to the twenty-fifth year, we are able to specify more definitely certain probable times of special religious susceptibility, earlier in females than in males, as might be expected, the age of maximum spiritual manifestation and receptivity for girls being first at twelve and again at sixteen, and for boys first at fifteen and again at eighteen.

That this psychical awakening is simultaneous with similar epochal physical developments neither accounts for it nor detracts from its divine quality and spiritual implications, but is in various respects clearly appropriate and beneficent. A provision that moral adolescence shall keep step, *pari passu*, with physical adolescence is promotive of symmetric balance and a rhythmic movement of part with part in the unfolding of man's complex nature. That the soul should be awakened to its universe and have developed in it perception and power for the relationships and responsibilities thereof just when the body is unfolding into fitness for its world with the relations, duties, and tasks thereof, seems a wise, orderly, and natural arrangement, and, moreover, for the safety of the individual and of society, a quite necessary provision. The physical powers and propensities alone by themselves are a senseless and conscienceless mob. When they receive sudden and startling development into strength there is instant need for raising to superior power the moral sense, the reason, and the will, by whose firm and solemn dominance impetuous blind impulse may be controlled and the baptismal prayer have a chance of being answered, that youth "may never run into folly nor into the evils of an unbridled appetite." Heaven does not leave man's nobler nature

in its most perilous emergency to fall a victim to rampant and ungoverned passions, as Gladstone's government left Gordon at Khartoum to be slain by savages. The good God has arranged for punctual support with a sufficient force, so that the young life may be able to fight the good fight and lay hold on eternal life. In adolescence as at Dothan a supernatural Power masses horses and chariots on the heights above the soul when the citadel of its life is menaced from below. In that seething and else anarchic time of agitation and transition the Holy Spirit actively befriends the human individual by seeking to empower the conscience and put it on the throne, so that reason and the will of God may prevail by the subduing of turbulence and insubordination and the ruling of the realm legitimately into order, peace, and safety perpetual.

At the vivid crisis which opens adolescence—a time of confused desires, fluttering alternations of hope and fear, premonitory reverberations from unknown heights and depths, when the inexperienced, undecided, exquisitely susceptible nature is like a sensitive needle whirled about in the stress of a magnetic storm, moved by conflicting impulses the nature and source of which it does not understand—then it is ineffably important that the quivering and wavering spirit shall be settled decisively without delay, by the interaction of divine and human power, in the right direction, securing thus the punctual, normal, and permanent polarization of the soul through its own preference upon that revealed, discerned, and revered Right which it is typographically proper to capitalize because it is divine, because behind it, in it, and inseparable from it is God, its eternal substance, support, and revealer, so that loyalty to it is fealty to him. The maiden

Standing with reluctant feet
Where the brook and river meet,
Womanhood and childhood fleet,

is entitled to tender, earnest, intelligent, and godly guidance, that those pathetically inexperienced feet may immediately find the path of purity, pleasantness, and peace to walk therein life-long, mounting to "those high table-lands to which the Lord our God is moon and sun," and on to being's splendid final goal in the consummate likeness of the Lord. The Church of Christ exists upon the earth for nothing more certainly than for befriending the lad when he stands bewildered at startling revelations of unsuspected contents in his own nature, dazed with sudden light,

filled with troubled wonder at life's enlarging and unmeasured meanings, newly conscious of being involved in wide relationships, regarded by exacting expectations, and beset by many dangers, all as yet dimly realized or vaguely understood; disturbed and mystified by strange goings on within and without; visited by visions and dreams and unable to distinguish dream from reality; ignorant how far his subjective states are caused by or point to objective reality in earth or heaven:

In that first onrush of life's chariot wheels
We know not if the forests move or we.

He then, that expanding, uprising, adolescent, intellectual and moral being, is entitled to have the sublime and awful new universe he is becoming aware of, with heaven at the top and hell at the bottom of it, explained to him; to have the meaning of his inward crisis and commotion interpreted for him in the right spiritual way; to be shown how he may relate himself prosperously and happily to all things in spiritual, intellectual, and physical realms by a right self-adjustment with Him who is the supreme ruler and center of all, making peace and forming an alliance with the system of things in which he finds himself by signing a prepared and proffered treaty with the Lord of all, seeing that for him the central subjective facts are conscience, free agency, accountability, while his supreme obligations are pointed out in the great twofold commandment of Christ on which hang all the law and the prophets.

Most obviously the divine intention is that when the young life at its transition time sees curtains rising on many new perspectives of earthly reality and temporal option there should also open for its clear beholding the vista of life everlasting and all veils be drawn back from the face of the heavenly Father whom we must love and obey. As it is plainly provided for that spiritual facts shall be revealed to the soul as soon as faculty for apprehension is developed, so also it is manifestly expected that so soon as those facts make themselves known to the awakening individual he will adjust himself thereto in heart, and will, and conduct, in accordance with their august nature and legitimate demands.

It is as certain that he who would win souls must be wise as that he who does win them proves himself wise and will shine as the stars forever. Cherishing a respectful sense of the sanctity of each individual soul, and of the inviolable prerogatives of the

divine Spirit working therein, the intelligent and tactful Christian shepherd will, and any pastor who wishes to succeed must, discern the times and seasons, discriminate cases, and deal delicately with sensitive young souls with a firm purpose to be faithful to them for their salvation. From the before-mentioned earliest times of probable spiritual awakening for girls and boys no risk is run of being premature in urging them gently but earnestly toward conversion. We may assume in almost every case that the Holy Spirit, undelinquent and undilatory, antedates us in its initial operations, as it surpasses us in its infinite solicitude, expecting us who by superior age or relationship are the responsible guardians of youth to render punctually that outward assistance of instruction, encouragement, and direction which is our share in the divinely initiated work. Just now it is being pointed out with increased positiveness, and from unexpected quarters, that we best cooperate with the manifest intention and push of the divine Spirit present and active in humanity for its sanification and sanctification, by making a determined effort to bring girls of about twelve, and boys of about fifteen, to an intelligent consent to God's requirements and a decided religious life. Parents, pastors, and teachers must see to it that this first marked epoch of spiritual sensibility does not pass unnoticed or unimproved; all possible means should be used to foster the work of the Spirit in the heart and guide to the right decision. Sadie's mother held her back when at the age of thirteen, being inwardly moved, she besought permission to make a public profession of her faith and purpose by joining the church as other girls of her age were doing. "Wait till you are sixteen," said the sadly blundering mother, a woman of social ambitions but deplorable ignorance of spiritual things. Sadie, being checked, discouraged, discredited, denied, fell into indifference or worse, and before she was sixteen met sudden death.

If for any cause the first epochal opportunity unfortunately passes by without such decision and action as commits the life to God's control, a probable recurrence of maximum sensibility and interest in spiritual things may be looked for when the girl is nearing sixteen, and the boy approaching eighteen, at which times an immensely urgent emergency is on. We are summoned then to a supreme effort, that with all skill and power we may help to crowd and steer the young soul safely over the bar on

the high tide that is lifting it. God makes it his time, and if with holy anxiety, prayer, entreaty, and endeavor we make it ours the great work will in almost every case be done.

Anywhere within the period of adolescence, from twelve to twenty-five, a word may easily save a soul, if the word be made so fit and timely as to seem like an authentic call from Heaven. Such a word was spoken to the young cadet, O. O. Howard, when in a spirit of banter he was making light of religion: "If I were you I would stop ridiculing religion. I would just begin and be a Christian." That unexpected friendly word opportunely spoken gave the United States army its Havelock. Such a word was spoken by a college president in time of special religious interest and activity to a student who was impressed but reluctant: "Make one honest effort for your soul's sake;" and that word, added to the Spirit's inward work, sufficed to push the young man hard up against the heavenly Father, who closed his arms of power and love around the no longer unwilling but penitent and consenting boy.

While conversion should be confidently and insistently expected within the period of adolescence, and its failure to occur regarded with sorrowful concern as a delay unnatural, unhealthy, and alarming—like the failure of some physiological function to make its appearance at the divinely appointed time—it is yet needful to say that the emphasis here laid upon that period by no means implies the impossibility of conversion after or before what is correctly termed the normal age. There are instances, on the one hand, of earlier spiritual sensibility and capability—as there are of precocious physical developments and manifestations—and a genuine religious life is sometimes observed as early as the eighth or seventh, or even the sixth, year, "at which time," says a materialistic teacher, "the child begins to have a soul;" which we deny, holding with Lotze that the child has a soul as soon as it has a body; but as early as six there is sometimes unmistakable religiousness. Bishop Wiley, one of the saints and heroes of modern Methodism, could not remember the time when he did not love God and his people. There are also, on the other hand, belated religious awakenings, reactions to some extraordinary stimulus, and recurrences of spiritual sensibility beyond adolescence, and we are bound to labor, undiscouraged, for men and women of all ages, even for the old, in the hope that so long as life lasts there may be a possibility of the moral magneti-

zation of man's spiritual nature by the divine Spirit into such sensitiveness and holy affinity that it may answer the call of the true Center of attraction and acquiesce in its divine authority. From his study window a minister watched through the spring and the summer a rusty weathervane, which paid no attention to the winds of heaven. It lived a stolid, dogged lie, and only by accident ever pointed true. But in the late autumn, one gloomy and threatening day, there blew across the scowling sky a mighty wind which wrenched the old vane loose from its false position, and from that time it was responsive to the breath of heaven, moving obediently as it was moved upon from above.

Without doubt we are harping on familiar truths and repeating platitudes, but they are holy truths, tremendous platitudes; and the forcible reiteration of a pile-driver would not be excessive to send some slighted lessons in as deep as they need to go. While all who hold any responsible relation to youth should be admonished to watch for the smallest signs of religious concern or appetency, and to aid by sympathetic encouragement, interpretation, and advice, instead of neglecting, dismissing, or repressing those manifestations as immature, imitative, or superficial; and while, because a spiritual leaven indubitably works in the ferment of adolescence, all Christians may be bold to say always in the presence of youthful sensibility, disquietude, and craving, "This is your day of grace and the time of your visitation. It is God that worketh in you," yet the particular burden of this present writing is to emphasize the admitted fact that the minister's most distinctly marked and imperative duty is to make the most of the inviting opportunity which adolescence gives. In his book or in his mind every pastor should keep a list of the names and ages of all young people within his reach. Toward them his soul should yearn, over them he should brood, for them he should pray, near to them he should manage to be—inside the circle of their respect, confidence, and love, as near as possible to the center of it. Before the coming of the periods of special susceptibility and probable awakening he should have established himself in genial friendship with them, so that they may be willing to be guided by him, believing themselves to have no sincerer, nobler, kindlier friend outside the home circle.

In the Sabbath school, besides seeing to it that the superintendent is a man of genuine piety as well as blameless life, and

the teachers earnest-minded and devout persons, he should, by his regular presence and stimulating leadership, by his prayers, expositions, exhortations, and appeals, do all in his power to make the session impressively and persuasively religious. He should urge upon officers and teachers in their meetings a prayerful effort for the immediate conversion of all pupils of sufficient age and intelligence. In the Epworth League he should be one with the young people, influence quietly and wisely the selection of leaders and the adoption of methods, develop a true, intelligent, and ardent religious life, and infuse an aggressive evangelistic spirit. In the Church at large he should prevent or extinguish divisions which promote unfriendly rivalries and contests between old and young or which set the official board and the Epworth League or the Sabbath school in disagreement and opposition.

The weekly prayer meeting should not be weakly, but be made alive, profitable, and attractive to the adolescent. One of several reasons why Friday evening is the best time for it is that school is then over for the week, and the young people, having no lessons to prepare for to-morrow, are free to attend. In his study every morning he should have his mind's eye on them, studiously adapting the sermon he is preparing to their needs. In house-to-house visits parents should be impressed with the spiritual significance of the period of adolescence, and their instructed attention turned to this crisis in the children God has given them, especially urging the importance of bringing up children to habits of church attendance from a very early age. Gross ignorance abounds. One woman told the pastor that her daughter, aged seventeen, a Sabbath school scholar for a dozen years, was not old enough to understand properly what she would be doing in confessing Christ and uniting with the Church. In a certain church one man, an official member, refrained from requiring his boy to attend church on the notion that it was better to leave him free to choose for himself, so that he could not complain of being constrained or overinfluenced. The adversary of souls approved the father's policy of noninterference and made the most of the opportunity thereby given him. Not being himself deterred by any delicate scruples, he appropriated that boy and twisted him the other way, where he remains warped to the evil one's will. To leave a child to select his own associates, without counsel or supervision, or to refrain

from requiring him to go to school lest he be unduly influenced toward education, would be less fatuous and fatal. In addition to making the Church profoundly and tenderly anxious for all children and youth, this solicitude should be brought to the notice of those toward whom it yearns by such services as shall manifest the Church's anxiety and readiness to help—services adapted to surround with friendly atmosphere and favorable opportunity for expression and relief the adolescent soul, sure to be frequently, however secretly, visited and admonished by the Father of Spirits, moved by spiritual unrest, compunction, and wistfulness, and possibly by vague and infinite alarms. In his intercourse with the young the minister should, in fit time, place, and manner, make each one aware of his concern for their spiritual well-being, and his prayers for their speedy conversion; seeking also to discover their condition, attitude, and tendency of mind, in order that he may successfully influence them to heed those inward motions and monitions which are known to proceed from the Holy Spirit by their urging only to holy things.

Possibly these pages in the autumn issue of the *Review* could not find better use under the gray skies of coming winter than in a plain and practical reiteration of such sacred truths, stupendous platitudes, solemn duties.

THE WHITMAN CRAZE IN ENGLAND.

THE special envoy of the United States to the Queen's Jubilee Festival, Mr. Whitelaw Reid, in his speech at the Cordwainers' banquet in London last July, referred to "the quite extraordinary appreciation" given to the writings of Walt Whitman on that side of the water. It was there that his fame first arose, and the rage for him now amounts to a craze. The London *Bookman*, publishing a list of the best-selling books in a recent month, reported that in the metropolis of the world Whitman's *Leaves of Grass* led the list. At Whitman's death the London *Times* said that his work "is bound to exercise considerable effect on the future of American literature;" the *Standard* called him "a great and original genius," and the *Pall Mall Gazette*, "the poet of democracy." There is, or was, in Birmingham, England, an association calling itself "The Labor Church," and holding services in a music hall, in which hymns, readings from Walt Whitman, and the Lord's Prayer were mixed together. Visiting

English clergymen in American pulpits frequently quote from Whitman with evident appreciation.

Dr. Robert F. Horton, in his Yale Lectures to the Divinity School, speaking of "The Word of God Outside the Bible," held up Whitman as inspired, and said part of the word of God is in him.* Whitman's works have a wide vogue in respectable circles in Great Britain, and praise is lavished on him as on no other American author. We have called it a craze in agreement with Brander Matthews, who says that a British critic capable of estimating Whitman with sanity is rare. Of the author of a recent volume of essays a reviewer wrote, "As a matter of course, being an Englishman, he regards Walt Whitman as a great and typical American poet." Colonel Higginson says that no Englishman, except perhaps Hughes and Bryce, has been able to appreciate or even to understand "Lowell's magnificent 'Commemoration Ode,' which is the high-water mark of American poetry." Swinburne, who has personal reasons for praising Whitman's daring insolence, led off the chorus of British adulation by calling him "a strong-winged soul, with prophetic lips hot with the blood-beats of song," though afterward in an unguarded moment Swinburne lapsed from loyalty by comparing Whitman to a drunken apple woman rolling in the gutter. Close after comes Robert Buchanan, who invites the wrath of his contemporaries by consigning most of his acquaintances to the madhouse with the statement, "I have known only two really sane men in my life—Walt Whitman and Herbert Spencer." To Robert Buchanan Whitman is "the greatest of Americans in his day," though his day was also Lowell's and Emerson's and Whittier's, Bancroft's and Motley's, Lincoln's and Stanton's and Grant's. It begins to dawn upon us why a judicious London critic spoke of some one as happy in not having had the misfortune to incur Mr. Buchanan's praise.

Even such acute and accomplished critics as Dr. Edward Dowden and Mr. Rosetti are Whitman's panegyrists, hailing him as the typical American poet, the latter writing a commendatory preface for a selection of his poems. It is reported that Tenny-

*If Whitman is affirmed to be one of the modern seers and prophets through whom up-to-date inspiration is making authoritative new revelations, we take to our heels in alarm and make a breathless run for shelter to the old-fashioned doctrine that the canon was closed some time ago, and that *Leaves of Grass* cannot lawfully be added either to the New Testament or to the Old; and in that ancient citadel we purpose remaining, at least until all such frightful dangers shall be overpast.

son, having a desire to see him, once sent the shaggy barbarian an invitation to spend a month in summer at the laureate's country home. We believe Edmund Gosse, having seen him, never invited him. When Mr. Gosse traveled hundreds of miles to call on Whitman in Camden the "good gray poet" came down stairs to see what the stranger wanted. Learning who he was, he led the way up to his bedroom, sat promptly down in the only chair, coolly leaving Gosse to make a seat for himself by clearing some papers off a box. Mr. Gosse, going there "a stiff-necked and froward unbeliever" in the greatness of Walt—yet willing to be convinced—came away with mind unchanged. There is a newspaper report of an evening company in London where the author of *The Idylls of the King* read aloud from *Leaves of Grass*, taking care, doubtless, to be extremely cautious in making his selections. If such men as these, with R. F. Horton, Alfred W. Momerie, William Clarke, and others like them, go on thinking Whitman the representative American poet, his bust may yet be substituted for Longfellow's in Westminster Abbey. Even Edmund Gosse once trembled for a moment on the brink in the following manner: "I am inclined to admit that in Walt Whitman we have just missed receiving from the New World one of the greatest of modern poets." Happily he quickly steadied back again on the solid ground of literary sanity with the clear conviction that he and his brother Englishmen have certainly missed that boon, and in further evidence that he still retains his senses proceeds to notice Whitman's brutality, toleration of the ugly and the forbidden, terrible laxity of thought, fatuity of judgment, and the squalor which drips from some of his lines. A few other sane English critics might find a useful mission in moderating the extravagance of their infatuated fellow-countrymen whose praise of Whitman asserts that he "belongs with Diderot, Heine, Ibsen, and Tolstoi;" he "is the true successor of Shelley," only his poetry "is more absolute in expression, more real in its content, and burns brighter in the nearness of sunrise than Shelley's;" as a poet of democracy he is "brother to Victor Hugo;" he is "the greatest of American voices;" he is one of the world's "eternal peaks;" his works are "unparalleled and deathless writings," a "new gospel to the world." We think it is high time word should be sent to our kin beyond the sea that Whitman appointed himself minister plenipotentiary without any credentials from the American

people; and there are grave reasons why we do not wish it supposed that he represents us, some of which may be intimated.

T. W. Higginson having mentioned Whitman in one of his letters to her, Emily Dickinson replied, "You speak of Mr. Whitman. I never read his book, but was told it is disgraceful." Robert Louis Stevenson tells of a big Frenchman who was proud of his prowess in having halted with his gun a misbehaving marquis: "Marquis, if you take another step I fire upon you. You have committed a dirtiness, marquis." Walt Whitman would have run a dangerous chance of being shot on sight if that Frenchman had met him after reading his books, which contain the most indecent things ever put in type. Boccaccio and Rabelais are almost gentlemen in comparison, and a barroom blackguard would hardly dare insult "Hell's Kitchen" with vulgarity so wanton and outrageous. Part of the writings of this "good gray poet," as his admirers fondly name him, would have been popular in Pompeii when it was a purulent pustule on the face of the earth, and when old Vesuvius was so nauseated with the stench of its filthiness that he made a new Gehenna to burn its prurience up. The proper place for some of Whitman's "Grass" is with the relics hid in secret cabinets in the Museo Borbonico, at Naples, at sight of which civilization blushes and averts its face. Our friends across the water would not think well of us if we should speak of Oscar Wilde as their representative poet; yet the bald fact is that Wilde did nothing more shameful than Whitman wrote, though for his acts the just verdict of an English jury condemned the sunflower aesthete to two years of prison fare, a plank bed, and the treadmill. Let Frederick Greenwood apply to Whitman the true words he wrote in the *Contemporary Review*: "The violation of public decency is a certain sign of a coarse brain and a brutish character; while by all who are witnesses of the deed or hearers of the word it is felt like a blow." Whitman smote common decency publicly and brutally in the face if ever anybody did. In 1873 Richard Grant White called Fitzedward Hall "a yahoo of literature" and "a man born without a sense of decency." Hall might easily have been a misprint for Whitman. Ludwig Büchner says that savages have so little modesty that they "do not shun publicity any more than animals even for their most private acts." He would be compelled to class Whitman with savages. Even Professor

Dowden, of Trinity College, Dublin, is obliged to say that in some passages Whitman "falls below humanity—falls below even the modesty of brutes." How much eulogy of that sort does it take to establish a man in the European mind as "the typical American poet?" In one of his poems the Camden bard gives his preference to animals because, he says, they "do not lie awake in the dark and weep for their sins," and "do not make him sick discussing their duty to God." For such reasons he felt like turning to live with the beasts. For once he came near having a perception of propriety. If he had only yielded to that impulse early in life one advantage for mankind would have been that there are no printing presses in brutedom. But he would have been disappointed in the brutes. If he had read his manuscripts to them, and they had caught the meaning and perceived the wanton, deliberate, and flagrant indecency in them, they would have turned their sweet breath from his poisonous "Grass;" they might have tossed him and his filthy, shapeless stuff upon their clean and shapely horns and trampled both into the manure of the barnyard. No one of them was ever guilty of such self-degradation as his.

Robert Buchanan was grieved because in this country, when the body which was Whitman's chief object of worship was laid in its New Jersey grave, in Harleigh Cemetery, "only one man, an atheist by profession, had the courage to speak the funeral oration." But that man had a special, almost an exclusive right to be the spokesman of that hour. Later he lectured to raise money for a statue of Heinrich Heine. Felix Dahn and his colleagues object to the erection of a monument to Heine in Germany on the ground that "he fouled German literature with licentious poems." Efforts are being made for two monuments to Heine, one in Africa and one in New York city. What more fitting than that the advocate of the use of United States mails for transmitting obscene literature should raise a statue to Heine and stand over Whitman's body to say, "The most eminent citizen of the republic lies dead before us." What Dr. Dowden admits of Whitman's infrabestial immodesty no other panegyrist can possibly deny, not even she who wrote "*A Woman's Estimate of Walt Whitman.*" This essay which sounds like a diatribe is founded on and justified by facts so undeniable that they are conceded by his worshippers. If he may pass uncensured, then no line of prose or verse penned by

any son of Belial can ever be condemned. It is a shame to name him for praise as even a few Americans do on the same page with such high-souled and stainless men of genius as Lowell, Whittier, and Emerson, ending by setting him above them all. Hamlin Garland puts him at the head of American poets. Mr. E. C. Townshend expresses in the *Westminster Review* his surprise that Walt Whitman when he described the sort of literature he hoped would come in the future did not know that Zola was already initiating exactly what Whitman wanted—the rank, gross sensualism for a whiff of which he was eagerly snuffing the morning air of each new day. Charcot, the French physician, used to prescribe certain chapters of Zola as the surest emetic known to him. (Science is clean, and all great physicians are noble.) Zola spreads a buzzard's banquet so putrescent that the Melbourne postal authorities refused its passage through the mails, but Mr. Townshend thinks it the kind of feast Whitman was calling for.

Marion Crawford complains that the American public will tolerate nothing that is not fit for schoolgirls. James Russell Lowell spoke for his country when he wrote that the literature it would approve must be pure enough to be fit *virginibus puerisque*. Indignation and disgust at Whitman are widespread and intense. George H. Boker showed consciousness of this when he wrote to a friend, "Print anything I have ever written about Walt Whitman, and I shall stand by it, rescue or no rescue." We see him bracing himself against the storm of contempt which he expected, and he doubted if there could be any rescue for him. Our ruling literary sentiment consigns to the depths of Tartarus whatever is profane, debauching, inflammatory. Our poetry especially has been so noble and cleanly that it is impossible to forgive the first big offender who insolently fouls it. Against his rabid eulogists it is a public duty to protest and in the name of the American people to declare that Swinburne's favorite and John Burroughs's idol does not represent them. Our indictment is framed in the spirit which prompted Milton's words: "It is of great concernment in the Church and commonwealth to have a vigilant eye how books demean themselves as well as men, and therefore to confine, imprison, and do sharpest justice on them as malefactors."

We are fallen on a day when by many persons audacity, impudence, hatred of all restraints, disrespect toward authority and

sanctity, are praised and practiced. The defiant spirit of the red socialist and furious anarchist runs riot through many realms. The most pestiferous plague of our time is a class of men and women writers, in prose and verse, who say of all delicacy, modesty, dignity, and purity, "Let us break their bands asunder, and cast away their cords from us." Whitman for himself, and his idolaters for him, glory in lawless and reckless audacity. On things accepted and established he declares open war in defiant manifestoes like the following: "I confront peace, security, and all the settled laws to unsettle them; I am more resolute because all have denied me than I could ever have been had all accepted me; I heed not, and never have heeded, either experience, cautions, majorities, or ridicule; and the threat of what is called hell is little or nothing to me; and the lure of what is called heaven is little or nothing to me." An admiring Georgian says, "He galloped through our literature like an untamed stallion—unharnessed Walt." He seems to have been a sort of centaur. One of the things Whitman is thanked for by Symonds is that he cured him of daintiness by shocks of coarseness. Gabriel Sarrazin wrote of Whitman under the title of "The Renaissance of English Poesy." A manuscript translation of it was submitted to Whitman for modification or comment. When the huge egotist reached the following sentence he underscored it as our types indicate: "Walt Whitman is *not* an artist, HE IS ABOVE ART." The natural next sentence in eulogy of such a striding and overstepping colossus would be, "He is *not* a moralist, HE IS ABOVE MORALS." He also supposed himself above law, but in Massachusetts there was a statute tall enough to tackle the stalwart culprit, and his works were suppressed by action of the attorney-general. A back-country versifier, in the double capacity of poet and funeral director, rhymed his admiration thus:

Then bear, with dead hands on his breast,
This shaggy old man to his rest.
A strong audacious soul has fled,
Now Walt is dead.'

Audacity like Whitman's is very taking with those who have his disposition without his courage. Gilbert Harrison, the actor, wrote a life of Payne, the author of "Home, Sweet Home," and sent Whitman a copy with this inscription: "To my dear old friend, Walt Whitman, who dared to show his naked soul in heroic utterance of guileless truths." The actor admired Whit-

man's nudity because it is worse than the public will tolerate on the modern stage; one must go back to Nero's circus to find anything equal to it. The tragedian also knew full well that Whitman's most daring exposure was not of the soul; it was the sort of daring which fanatical policemen interfere with on the streets and Puritanic laws treat as a felony. The writer who, in answer to complaints against his lewd license, vociferates that he "will not hold his pen with handcuffs on," is conceivably a citizen whose wrists may ere long properly feel the "nippers."

Whitman's startling braggadocio has imposed upon many of our British cousins. "No other man," says Maurice Thompson, "ever had such a reservoir of unfiltered, unsterilized, and altogether amazing egotism upon which to draw for floods of resonant and high-rolling absurdities." Whitman calls himself a new type, the latest great original, and thinks it would be fine for the great masters of the past if they were eligible to come back and study him. He writes of himself as if he were a god: "Divine am I, inside and out; if I worship one thing more than another it shall be the spread of my own body, . . . plumb in the uprights, braced in the beams, stout as a horse, haughty, electrical." He says he "takes the exact dimensions of Jehovah—him and the other gods—for what they are worth, and not a cent more." Whitman's proclamation reminds us of the Mexican Nagualist who, when he has wrought himself into a frenzy, fancies himself a god and shouts: "Lo! I myself am here! I am most furious! I make the loudest noise! I respect no one! What god or demon dares face me?" The alienist is familiar with talk resembling this in the asylum wards. These modest claims seem to have been conceded by John A. Symonds as completely as the Mormons accepted Joseph Smith and his revelation. Of Whitman, Symonds wrote: "He is an immense tree, a kind of Ygdrasil, stretching its roots deep down into the bowels of the world, and unfolding its magic boughs through all the spaces of the heavens. . . . He is the circumambient air, in which float shadowy shapes, rise mirage towers and palm groves. He is the globe itself; all seas, lands, forests, climates, storms, snows, sunshines, rains of universal earth. He is all nations, cities, languages, religions, arts, creeds, thoughts, emotions." Truly a remarkable being, if he himself and Symonds are to be believed. Hear how the world's most flatulent and bombastic egotist

announced himself to the public. "Self-reliant, with haughty eyes, assuming to himself all the attributes of his country, steps Walt Whitman into literature. . . . Every word that falls from his mouth shows silent disdain and defiance of the old theories and forms." And further: "An American bard at last! One of the roughs, large, proud, affectionate, eating, drinking, and breeding, his costume manly and free, his face sunburnt and bearded, his postures strong and erect, his voice bringing hope and prophecy to the generous races of young and old. We shall cease shamming, and be what we really are. We shall start an athletic and defiant literature." Then, in lines entitled "To Foreign Lands," he wrote: "I heard that you asked for something to prove this puzzle, the New World, and to define America, her athletic democracy. Therefore I send you my poems that you may behold in them that you wanted." After that he wrote to a friend: "I am selling a few copies of my volumes from time to time. Most of them go to the British Islands." He was his own voucher, and "Foreign Lands" took him at his own valuation. Hearing the raucous, audacious voice, they cried, "Listen! That is the voice of the New World. The native genius of America is singing now." Up in Maine one day a man very hard of hearing was walking near the railway with his back toward the track. A passing locomotive whistled for a crossing—a shrill, piercing scream. A smile passed over the man's face, pleased at a sound which he could hear, and he said, "That is the first robin I have heard this spring." When Whitman announced himself to foreign lands as the laureate of democracy, embodying and comprising the New World in himself, many were ready to believe him. And why not? This man, shameless as a savage, snorting defiance, and tearing up the earth like a ramping buffalo on the prairie, falling like a Modoc with tomahawk and scalping knife on the customary decencies of civilization—Europe heard him bellowing, looked at him and said, "That is the typical American, no mistake." But if to the lands east of the Atlantic this Buffalo Bill of literature is the representative American poet, how does it not occur to them that George Francis Train is the representative American statesman? The most recent expression of the notion that the American spirit, ideas, and institutions have had but one adequate exponent is from Zangwill, writing of the Chicago World's Fair:

It is perhaps a pity that Whitman did not live to see the spectacle—he whose inspiration came so often from synthesis, from a vision of the All. The cosmopolitan cataloguer, the man who made inventories almost epical, is the one to whom the Fair would have been a magnificent stimulus. Judging by the Fair, Whitman would seem justified in claiming to be the voice of America. The Fair was like him both in its moral broadness [this is a glance at the Midway Plaisance] and its material all-inclusiveness. In his absence no poet has risen to the height of this great argument, so that now the insubstantial pageant has faded, now that the cloud-capped towers, the gorgeous palaces, the solemn temples have dissolved like the baseless fabric of a vision, they have left not a rack of real literature behind.

An article of twenty pages in the *Contemporary Review* on "The Development of English Metres" refers to the work of no American poet except Whitman, who as to meter and music was a cretin or a mutineer. He defied all accepted canons of poetic art. His spirit and style have been called Greek, but he "exhausted the resources of formlessness," concerning which W. D. Howells says: "In formlessness everything spills and wastes away. This is the fatal defect of our American Ossian, Walt Whitman, whose way is where artistic madness lies." Artistic sanity characterized the Greeks, and formlessness was offensive to them. Some of Whitman's "poems" are the most amorphous agglomeration of words ever shoveled together, and much of his work is grotesque and monstrous in form. In a few of his verses there is a sort of swimming majesticalness as of a walrus sporting, rolling, wallowing in the waves, but for the most part his movement is as ungainly as that same sea beast flopping and bumping and thumping about on the shore. His unwieldy gracelessness suggests the megalosaurus or the iguanodon, and his species may well disappear like them, so that future generations brushing the dust from a copy of his works in some library belonging to the legal heirs of our present-day Whitmaniacs shall remark, "This seems to be the spoor of an extinct monster." Verlaine, who, writing of the "Renaissance of English Poesy," declares that the poetry of the future will be calm, simple, grand, "when it emerges from the orgie of rhythm" which has long prevailed, should dote upon Whitman as a case of early emergence and harbinger of poetry's emancipation, for he had little to do with rhythm; his thought was seldom rocked in that cradle of the deep. His verses were jangle, not jingle, with hardly as much rhyme and meter as cowbells beat out in flytime. In spite of all this J. A. Symonds thought Whitman the most Greek of modern poets; John Burroughs praises him for being like the

Greeks in making much of the body—"The body," wrote Whitman, "is the main concern;" and Mrs. E. C. Monck finds the Hellenic nature in him—she thinks Apollo loves him more than Milton, Keats, or Tennyson. But can the apostle of the rough and the uncouth be a Greek? It is a slander on people unable to defend themselves through being many centuries dead. The old Greeks would simply have abhorred him, and he certainly despised the things most dear to them. If he had taken some lessons from them it would have been well. There is no reason why we moderns should try to be Greeks or Romans, but no man is more American for despising certain great lessons which those ancients taught, certain principles they tested and approved, certain inestimable works they left as models and inspirations for all time. Reverence for their perfect literary and artistic ideals and for the fine, refined, and finished results of those ideals is one of the best ways of defending literature from such lounging and swaggering literary slouches as Whitman.

The Greeks would have shunned the author of *Leaves of Grass* also for the reason which made Charles Lamb wish no fellowship with the soul of Byron—"he was not respectable." The Whitmanists might profitably hark back to the Phædrus which declares the visions of true poetry to be those in which "beauty is beheld dwelling with modesty in a holy place as in a shrine;" and again, "The divine is beauty, wisdom, goodness, and the like; by these the wing of the soul is nourished and grows apace, but, when fed upon evil and foulness and the like, wastes and falls away." Possibly *Fliegende Blätter* had those words in mind when it printed its three-story cartoon entitled "The Metamorphoses of Pegasus"—in the upper panel "The Ancient Pegasus," a winged horse standing eager on the keen hill-top with stamping hoof and swelling nostrils and an eye of fire, pluming his great wings for flight into the empyrean; in the next panel "The Modern Pegasus," a winged ox half way down the hillslope, a spiritless drudge harnessed as a beast of labor and stupidly chewing the cud, the wings diminished into a mere inconvenience and manifestly incapable of lifting off the ground the wide, flat hoofs that hold up the heavy hulk; in the lowest panel "The *Fin-de-siècle* Pegasus," a fat hog waddling about in the hollow at the foot of the hill, the dwindling wings nothing now but reminiscential stubs, nosing with swinish satisfaction in a mud puddle. Whitman was no more Greek than he was the

typical American. The notion is absurd enough to go with Horton's idea that he is an inspired prophet speaking the latest word from God; with Savage's idea that some of his passages need not fear comparison with the finest in the Old Testament, one passage in particular being as sublime as the opening of Genesis; with John Burroughs's opinion that he must be classed with Job and Isaiah; and with the New York Unitarian preacher's belief that Whitman was, as he claimed to be, more profoundly a disciple of the Man of Nazareth than are most of the Churches which require men to say, "My Lord and my God." Whitman said his mission was to bestow upon any man or woman the entrance to all the gifts of the universe, and that he understood Christ better than they who name his name and profess his religion. Surely the orgiastic absurdities of Whitmanolatry justify us in calling it a craze; they have culminated in a perfect triumph of insanity, asininity, in the assertion of one mad devotee that the author of "Children of Adam" is "the Christ of the Nineteenth Century." We must not be understood as implying that all literary England is Whitmanized. To prevent such an impression we present herewith the protest of British sanity which is voiced by none better than by Mr. Bayne:

Nature in America is different from nature in Europe, but we do not in crossing the Atlantic pass from cosmos into chaos; and Mr. Carlyle's expression, "winnowings of chaos," would be a candidly scientific description of Whitman's poetry if only it were possible to associate with it the idea of any winnowing process whatever. Street sweepings of lumberland—disjointed fragments of truth, tossed in wild whirl with disjointed fragments of falsehood—gleams of beauty that have lost their way in a waste of ugliness—such are the contents of what he calls his poems. If here and there we have tints of healthful beauty, and tones of right and manly feeling, they but suffice to prove that he can write sanely and sufferably when he pleases; that his monstrosities and solecisms are sheer affectation; that he is not mad, but only counterfeits madness. He is in no sense a superlatively able man, and it was beyond his powers to make for himself a legitimate poetical reputation. No man of high capacity could be so tumid and tautological as he—could talk, for instance, of the "fluid wet" of the sea, or speak of the aroma of his armpits and say that it is finer than prayer, or make the crass and vile mistake of bringing into light what nature veils, and of confounding liberty with dissolute anarchy. The poet of democracy he is not; but his books may serve to buoy for the democracy of America those shallows and sunken rocks on which, if it is cast, it must inevitably, amid the hootings of mankind, be wrecked. Always, unless he chooses to contradict himself for the sake of paradox, his political doctrine is the consecration of mutinous independence and rabid egotism and impudent conceit. In his ideal city "the men and women think lightly of the laws." His advice is to resist much and to obey little. This is the political

philosophy of Bedlam, unchained in these ages chiefly through the influence of Rousseau, which has blasted the hopes of freedom wherever it has had the chance, and which must be chained up again with ineffable contempt if the self-government of nations is to mean anything else than the death and putrescence of civilization. Incapable of true poetical originality, Whitman had the cleverness to invent a literary trick and the shrewdness to stick to it. As a Yankee phenomenon, to be good-humoredly laughed at, and to receive that moderate pecuniary remuneration which nature allows to vivacious quacks, he would have been in his place; but when influential critics introduce him to the English public as a great poet the thing becomes too serious for a joke.

The judgment of Mr. Bayne, charging Whitman with "sheer affectation" and lack of originality, tallies closely with that of Edward Livingston Youmans, rightly called "the interpreter of science for the people," who knew Whitman well in early days, when he dressed like other folks and did not think it necessary to go in his shirt sleeves and without a necktie. When Youmans was twenty-one, struggling with poverty and partial blindness, he lodged with Whitman in humble quarters at the house of a Mrs. Chipman, in Chambers Street, New York, Youmans writing occasionally for a newspaper called *The Aurora*, which Whitman was trying to edit. Having watched Whitman's literary development from the first, Youmans maintained, to the end of his life, that "Walt" was an arrant humbug, and that his barbaric yawp and obtrusive filthiness were assumed purely for pelf, after he found that such polite and decent writing as he was able to do would not pay his bills.

This remonstrance against a pestilent delusion is, once for all, recorded here because the American people dislike to be misunderstood by their transatlantic neighbors, and because it is not desirable that Whitmanism shall be encouraged among us through extravagant laudations of it by loud choruses of European *literati*; and also because even in our own land a few devotees proclaim the matchless greatness which we deny. A Harvard professor writes of "Our dear old Walt Whitman;" and a Chicago professor says, "No one was ever awarded the title of greatness on more universal grounds;" while our most rabid Whitmaniac, a fit patient for Pasteur, rages with fierce intolerance at all who refuse to fall down and worship before his grotesque barbaric totempole, and flies savagely at a scholarly English critic who expresses dislike of Whitman's poetry and personality, calling the critic a cur and "a dirty, thick-witted, cockney blackguard."

THE ARENA.

"THE FUNCTION OF DOUBT"—A CRITIQUE.

IN a recent *Review* Rev. J. H. Willey, Ph.D., of Akron, O., seeks to elucidate a more than ordinarily important problem. His task is ingeniously wrought out, but it is unfortunate that a really able article should be marred by many defects. In the interest of clearness and truth the writer calls attention to what he deems unwarranted, loose, and exaggerated statements.

1. In speaking of the struggle for existence in the animal world the fact is noted that the results of that struggle are not the product of sin. The author then says, "But the same problem meets us when we consider humanity." Is it the same problem? Not if the scriptural account of the origin of sin be correct. According to that account all the evil and suffering and hardship and misrule and pain that men suffer come from sin. In dealing with this problem Paul always kept this fact to the fore. Witness this: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." It is not the same problem for the reason that in the one case the highest factor at work was animal instinct, while in the other the highest factor in the universe, the divine excepted—man's will—was operative. Now, instinct is not reason, nor is it founded on personality. Back of the will is a personality. Indeed, the will is the agent of that personality. How could one who had sat as a student at the sainted Miley's feet so readily forget this fact? Verily the human problem is different, and hence its treatment should proceed with this radical difference in mind. This distinction lost sight of there will be both confusion and doubt; but who will assert that if man never yielded to sin's seductive lure there would have been "sad lives," "misrule," and "heart-breaking experiences?" "The government of God" is "a consternation" and an "impeachment" of his goodness only when we lose sight of the human will as a factor in the problem. Nature is diseased and perverted through sin's agency, and hence it is sometimes rapacious and cruel. But neither God nor his government have entailed this suffering on the race. Sin is the vandal, and it came in through a perfect being's sovereign choice. And, ever since its advent, the divine government has sought by every possible means to nullify and overcome the results of that sovereign act; but at every turn it has confronted a sovereign, independent personality. It is a manifest error to even associate "the government of God" with the results of human evil, and much graver the blunder which charges that government with those results. If doubt there be it lies far back of the phenomena of evil, and is voiced in the oft-repeated question, "Why was evil permitted?" And yet we

do not stand helpless nor hopeless in the presence of this problem. For, as we gaze on the mad riot and revel of sin, we hear above its din and clamor, clear and triumphant, an anthem of deliverance: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

2. "The very existence and nature of God are surrounded by much uncertainty." Now, while it is true that the existence and nature of God are surrounded by mystery, it is a blunder to substitute uncertainty for mystery. The terms are not synonymous. The divine Being is enveloped in mystery as a "thick cloud," but that there is uncertainty as to his very existence scarcely follows. If the assertion criticised is to hold, then we must revise Paul's triumphant exclamation, "I know whom I have believed." And it will be necessary to explain his confident deliverance to the Athenian philosophers, "Him declare I unto you," as rhetorical license; for how could he set forth a being whose "very existence" is "surrounded by much uncertainty?" And we will be at a loss how to construe the Master's assurance to Philip, when he said, "He that hath seen me hath seen the Father." And it weakens, rather than strengthens, the assertion under discussion to add, "It has never been proved that God is. There is no attempt at such proof in the Bible. His existence is assumed, not demonstrated." But how and why assumed? Is it bare, bald assumption unsupported by facts? By no means. The Bible thus assumes because the divine existence is self-evidencing. Assumption for the sake of argument is one thing; assumption of reality that is too real to admit of successful dispute is quite another. For example, what book on physiology attempts to prove that there is such a thing as the human body? The treatise presupposes the existence of the thing treated, without which the book could not have had existence. The case under consideration is a perfect parallel. To the reverent and devout believer God's existence is in no sense a matter of doubt. As to its nature and modes of being it may be imperfectly understood and vaguely comprehended. But the subject of uncertainty and doubt? No. Herbert Spencer may prate loftily of the "unknown" and the "unknowable." Matthew Arnold may discourse of the stream of tendency, "the power not ourselves that makes for righteousness." Frederick Harrison may tell us of the God in humanity, the divine in men. We listen undismayed, for a greater than they all has said, "I know whom I have believed." He knew but in part, but he did know. And this is the surest kind of knowledge, the knowledge of personality. Paul knew a person, not something about him; and that knowledge involved personal, spiritual contact. "There is a power in personality that is greater than all powers, and the knowledge of personality is the most certain kind of knowledge." It does not depend on the seeing of the eye or the hearing of the ear; it is the conscious contact of one soul with another. If any fact in the universe is certain this fact is. It is true that the author of the article criticised later admits that

to deny the divine existence involves us in grave difficulties; but that has no direct bearing on the loose, unqualified assertions just noticed.

3. "Why does he allow war to tramp through the land and leave the print of an iron hoof in so many desolated homes? Why are the prayers of mothers and wives unheeded, while evil men and a mercenary government go on setting traps for son and husband, and blighting their lives with alcoholic poison? What earthly king could be a party to such measures without being branded as a Borgia or a Chosroes II." Further quotation is not needed, the entire paragraph is in like vein. A more irreverent, confused, pessimistic wail we never remember to have read. It may be startling rhetoric, but it is execrable logic and a mass of indiscriminate assertions. Can God in any sense, however limited or remote, be held responsible for any of the evils here catalogued? Has he not employed every expedient known to the infinite mind to curtail and abolish those evils? Has he left anything undone? All means have been tried save one, that is, force. But the abolition of evil by the application of force would reduce men to the level of puppets, who move but in obedience to him who pulls the string. Evil is against God, contrary to his law, an offense against his government, a heartless disregard of his love. It exists in spite of all his efforts to destroy it. But is he responsible for its existence? Because it is permitted to exist is he a party to it? Such is the legitimate inference from the author's assertions. As to the "prayers of mothers and wives" being "unheeded," that is horrible. Is God, the Almighty Father, deaf or heartless? We have not so learned. It is repugnant to, and out of keeping with, the history of his providence and love. No sincere, submissive, believing prayer, offered in the name of his Son, ever leaped from pallid lips into the ear of God unheeded. Unanswered for a time; unheeded, no! If the language of our heart be unheeded of God, then a truce to prayer. "What profit should we have if we pray unto him?" And is God a party to war and tyranny and oppression? So it would seem. This is strange doctrine indeed. Permissive providence is made to mean participation in the evils permitted and responsibility for those evils. In this view all God permits he is a party to, and hence responsible for. This is utterly absurd; if true, inexpressibly horrible. But its absurdity is seen in the fact that it completely ignores the relation of the human to the divine, and leaves no margin for the operation of the human will. Thus judged the doctrine will scarcely be insisted on.

4. "There are difficulties in accepting the sacred Scriptures as the sure word of God. They have come to us from a remote past. We cannot trace an unbroken line of succession from the original manuscripts; the earlier links of the chain are lost," etc. This is neither a full nor a fair statement of the case. It makes no exceptions, but groups all the books in the sacred volume together and dismisses them with the above sweeping assertion. It thus makes the difficulties far greater than they actually are. Let us look at the facts as they exist, and see. First of all,

there is a class of evidence as conclusive as a mathematical demonstration which sustains the high claims of the Bible as being the "sure word of God." No book has been so continuously and severely tested as the Bible. It has passed through fire and flood. The merciless gaze of an infidel-wielded science has been turned upon it to discover defects and vitiate the record, but in vain. In the estimation of the world's best thinking it stands unimpeached. Not only so, but the phenomena attending the spread of this book have been uniformly the same. In lands where art and culture had reached their acme, as among the vicious, the degraded, and the barbarous, the story is the same. Wherever the Bible has gone light, peace, hope, regeneration, redemption, and civilization have appeared. This is true of the Bible alone; no other book enjoys such distinction. And this is justly regarded as the most indubitable evidence of its inspiration. And, in the next place, there is a very considerable portion of the Bible concerning which there is not a *scintilla* of doubt. So far as that portion is concerned there is an "unbroken line;" the "earlier links of the chain" are not lost. Take, for example, the four letters of Paul: the Epistle to the Galatians, the two Epistles to the Corinthians, and the Epistle to the Romans. "The opinion of scholars, Christian and infidel, that these are authentic, and that we possess the genuine copies, is unanimous." Concerning their acceptance as the "sure word of God" there would seem to be an utter absence of difficulty. Almost as much may be said of nearly the entire New Testament. Respecting a large part of the sacred Scriptures, then, and a most important part, too, we do not "depend upon fragments gathered here and there in tradition and in patristic literature to supply the deficiency and prove the genuineness of that which we have." In the light of these facts do not the "difficulties in accepting the sacred Scriptures as the sure word of God" seem a little antiquated?

5. The following deliverances sound a little too Ingersollian to pass unchallenged: "These Scriptures are full of strange, unprovable things, . . . unnatural situations. . . . The Bible is not a reasonable book. It does not attempt to convince, nor even to conciliate." More misleading, indiscriminate, unfair statements it would be difficult to find. Let us look at them in detail. The Bible is "full of strange, unprovable things." That there are some strange things in the Bible no one questions; but that it teems with "unprovable things" and "unnatural situations" is a gross exaggeration. Presumably some of the many strange and unprovable things which the author had in mind are mentioned by him as follows: "The new birth of the soul," "three persons in one God," "fire in a furnace which did not burn," "a man who walked the waves and did not sink," and "the dead coming to life." One is a little puzzled to know on what principle of classification the above list is based. But to the facts. What fact known to human experience is more thoroughly established than the new birth of the soul? Is not every soul that is redeemed and recreated by contact with the Christ a proof of the doctrine?

And it is the most powerful sort of proof. Is a furnace of literal fire that did not burn more wonderful than the hotter fire of human passion and appetite and temptation through which thousands pass unharmed? And is not the rising of a soul from the death of sin to a new life in Christ Jesus more wonderful than the coming to life of a dead body? Yet these are matters of common experience and are familiar to countless thousands. If they present no difficulty in relation to human experience, why should they create any difficulty in relation to the word of God? But is the Bible full of "unnatural situations?" The one virtue always claimed for, and almost universally conceded to, the Bible is its naturalness. It is preeminently natural. Whence then come the numberless instances of unnatural situations? The writer recalls but one effort of recent date to overthrow this claim. The champion blasphemer of this age has held up the Bible to ridicule as an unnatural book. But so coarse and clumsy is his attempt that it has served but to tickle "the ears of the groundlings;" reputable thinkers have given scant attention to his tirades. The Bible is supernatural if it is anything; but we will hardly make supernatural synonymous with the term unnatural. Once more, it is asserted that the Bible is "not a reasonable book." In what sense is it unreasonable? It transcends reason, it goes beyond it; but it is never contrary to it, it does not contradict reason. It refuses to submit its claims to reason as the ultimate court of appeal. But why? Because reason is not a competent judge of revealed truth. "The Bible is its own best commentary and corrective." But its teachings, its claims, its experiences, its injunctions, its nature are thoroughly rational. It is the grossest rationalism to insist that the Bible is an irrational book.

Aside from such defects as we have mentioned the article is to be commended. If the writer has through mental obtuseness or stupidity done Dr. Willey an injustice he will gladly stand corrected.

Laurel, Del.

ROBERT WATT.

THE MORAL FOUNDATIONS OF SOCIAL ORDER.

WE need to recognize that there are moral issues and conditions now demanding our attention as American citizens, the right meeting of which must sooner or later prove to be as important as the life of the nation. Of individuals and nations alike it is true that indifference to moral issues and irresponsiveness to the demands of conscience are the most serious and sad of the effects of sin. These symptoms locate the disease at the vital center. They indicate a "fatty degeneration" of the moral heart, which, "when it is finished, bringeth forth death." It is the alarming feature of this disease that it sounds no alarm. It is rather a passive adjustment to the processes of death.

The most formidable foes at once to integrity of individual character, to social order, and to the spiritual health and vitality of the Church are the insidious influences that are often largely unsuspected, but are nevertheless slowly and surely undermining all moral foundations. The

moral responsibility and culpability for the existence of such conditions have their only alleviation in the ignorance of those who, if better informed, might have prevented them. This alleviation, however, is but slight. Where the issues of life and death are involved, whether they relate to the moral trend of an individual or to the destiny of a nation, ignorance is inexcusable. "Evil is wrought for want of thought as well as want of heart," it has been said; but to neglect to think on moral lines is a negligence that cannot be less than criminal. Yet how few are "giving all diligence" to be sure that they are not "destroyed for lack of knowledge!" Long ago God's word called for our thought by the question, "If the foundations be destroyed, what can the righteous do?" But most of us have been unmindful of this implied warning. Indeed, many of us have never once asked ourselves the question what these "foundations" are—these moral foundations of social order.

It has been said by Dr. T. L. Cuyler that "underneath the foundations of both Church and State lies the household." So great a truth will only grow truer and greater to our thought the longer we study it. In the family we first come to a recognition of governmental relations and of ourselves as subjects of a government of blended law and love. It is God's training school, to prepare the child, not only for good citizenship in the State, but for his larger and more enduring citizenship—his membership in God's "whole family in heaven and earth." To the blended institutions of marriage, the family, and the home we cannot give too much or too earnest thought, as they together form the divinely appointed shrine and school and stronghold of every virtue and the earthly inspiration of every noble passion. Too much cannot be said of the family as a moral support of social order. The homes of a people mold the national character. But the family is a twin. It is one of two primeval institutions given by the love of heaven, to blend in benign influence and to bring human hearts into filial relations to God and into oneness of affection one to another.

But the all-Father not only "setteth the solitary in families," and not only provides for the moral training and affectional nurture and spiritual instruction of children, through their earthly parents. He has also set apart a "children's hour" in the week, in which all—children of a larger growth as well as the little ones—may become better acquainted with him, their Father in heaven. God intended the Sabbath to be a day when home life should be at its best, because brought into closest touch with heavenly love. Earthly love can only be at its best when most keenly alive to relationships which are spiritual and eternal. The transfiguration of the household—which Christ came to accomplish by his abiding presence in the home, turning "the hearts of the fathers to the children" and of the children to their fathers, causing truly Christian family life to glow with a light of unselfish love unknown to households in heathen lands, and making the truly Christian home to be the holy of holies of the Church of God on earth, as well as the type of heaven—

this blending of the Christ love and the parental love, and the tender response of filial love in the children, is only possible where God's holy day is used as he intended. Having in mind the privileges which the Lord's Day affords, may it not be said that underneath the foundations of household and Church and State lies the Sabbath?

Yet thoughtlessness and consequent indifference have allowed the authority and the sanctity of the Sabbath to be undermined, until at length those who would sweep away its restraints have become emboldened and have set the battle in array. The enemies of the day we love are now determined, wily, and unscrupulous. They hesitate at no extreme of stealth and cunning, on the one hand, or of audacity or insolent aggressiveness on the other. The lawless saloon knows that the desecrated Sabbath is its opportunity and harvest time. Infidelity knows that a day of rest and worship is the stronghold of vital Christianity. Satan knows that the Lord's Day, utilized for its divinely ordained purposes, is the stay of morality and the life of the Church. The enemies of God's Day are "in their generation wiser" than we are. They direct their efforts with desperate earnestness to the secularization of the Sabbath. Some of God's people, on the other hand, have been negative or acquiescent. Some of us have been apathetic and passive for want of intelligent apprehension of the fact that the moral education of our youth and the spiritual vitalization of the Church are dependent upon the improvement we make of the privileges which are God's gift to us in the Sabbath. Albert Barnes has said: "Where there is no Sabbath there can be no Church." And yet the gradual transforming of the holy day into a holiday, which has been going on all about us, has been little heeded except on the one hand by the faithful few among God's children, and on the other by the children of the wicked one, who take encouragement from advantages gained to press the battle more fiercely. Only a few are awake to the facts or realize what they mean. Were the real significance of the situation recognized indifference upon the part of the true-hearted would be impossible. Many of us have been lacking in intelligent and healthy convictions; and some who name the name of Christ have been nerveless to resist, because enfeebled by sympathy with the spirit of the world. If any of us have lapsed in our practical regard for the Lord's Day it is because we have not so lived our loyalty to God and his law as to have that loyalty live and grow in us. Not more true is it that by works is faith "made perfect" than that the reaction of inaction is death. The prevalent apathy with regard to the sanctity and the moral utility of the Sabbath is not a matter that we are at liberty to sigh over and then forget. The only remedy is a retracing of steps—thinking where we have been thoughtless, praying for forgiveness and for eyes to see and hearts to feel, and then, in renewed consecration and faith, bringing forth fruits meet for repentance.

An hour of opportunity has come to us for the rescue of the Sabbath such as was never before presented. Labor is making organized demand

for its day of rest. If we, as Christians, will promptly and efficiently cooperate we can be instruments in God's hands in rescuing the Sabbath from the incoming tide of iniquity that is sweeping it away; and the Sabbath that is saved to labor as a rest day we can give to religion as a day of worship. And, in saving it for both, we can save our homes and our country from moral deterioration and decay; for if, as American citizens, we utilize God's Sabbath for its high purposes of moral education and spiritual vitalization, for the rest of the body, and for the uplift of the soul, we can then maintain the supremacy of that righteousness which exalteth a nation. We shall, as a people, "ride upon the high places of the earth," for "the mouth of the Lord hath spoken it." But if we fail to protect, to delight in, to honor, and to utilize God's holy day, the light that is in us will become darkness; and amid that darkness there shall flame upon the walls of the palace of our pride and our revelry the handwriting of God, declaring our country doomed.

Des Moines, Ia.

C. F. WILLIAMS.

"KNOWLEDGE AND FEELING IN SPIRITUALITY."

THE Webb-Crowder discussion on this intricate subject ought to close. The more that is said the more unintelligible the subject becomes. This lamentable phenomenon arises, not from a lack of ability in the gentlemen who write, but from the backhanded and awkward way in which they approach and handle their topic. The expression, "Knowledge and Feeling in Spirituality," does not mean anything; it is a mere jargon of words. It is probable that the two writers are aiming at the notion of the influence of the spiritual element upon man's intellect and feelings. St. Paul's "natural man," in 1 Corinthians, chapter ii, possesses intellect and feeling, and in conversion or regeneration spiritual life is imparted to him as an additional life element. Wherein he was dead, he is now quickened. Intellect and feeling *per se* remain unchanged. The question now is, What effect does the ingress of the new vital element exert upon the intellect and upon the feelings of the man? It is absurd to suppose that man has somewhere blundered into "spirituality," and put knowledge and feeling into it. It is easy to understand, when the question is properly stated, that the entrance of spiritual life into the mind of man would be to the intellect a special spiritual light, extending to all parts of the realm of spirituality, and at the same time would give to his emotional nature a mighty moral elevation. It is the province of the spiritual life which the Holy Spirit imparts to the penitent believer to act on him and make of him a new creature in Christ Jesus.

The question whether the intellect or the feelings yield the more readily and fully to the modifying power of the new life is undebatable and of no consequence. The relative power of intellect and feeling, as they existed before regeneration, will probably remain afterward. Two of the most unemotional men we ever knew we place among the

most spiritual and best we ever knew. A man by nature highly emotional may as a Christian become excessively and spasmodically so. In such cases a little weight added to the intellect would enable it the better to balance the feelings. In short, the entire intellect and all the varied emotions of the mind must necessarily experience the modifying power of the presence of spiritual life. We shall fully recognize this fact if we bear in mind that it is this presence which makes man the temple of the Holy Spirit and qualifies him to hold fellowship with God.

Another trouble with these champions is they confound feeling and sensibility, and chaos is the result. It does not change the fact that they walk in the footsteps of psychologists. To see the truth we must be true to nature—yes, true to nature, though it make men fools. What are feelings? Love, hate, desire, aversion, joy, sorrow, hope, fear, delight, madness, remorse, with all their degrees and modifications. What are sensations? Taste, smell, touch, the toothache, hunger, thirst, a burn, cold, headache, neuralgic pains, etc. Feelings are rooted in the mind, and are the stirrings of the conscious self. Sensations are rooted in the life of the body outside of the mind and objective to it. These different phenomena have nothing in common, and to confound them is to utterly pervert them. By grinding together wheat, rye, oats, barley, and corn in the product you can see nothing of either grain. To be seen clearly intellect and feeling must be seen in their own light, distinct from everything else.

Chautauqua, N. Y.

H. H. MOORE.

"ALPHABETIC WRITING."

THE article on the above subject, found in the archæological department of the *Review* for July, represents that "the oldest undisputed specimen of alphabetic writing so far discovered is that in Phœnician characters on a portion of a bronze cup found in the island of Cyprus and dedicated to Baal-Lebanon, perhaps in the time of Hiram I, some ten centuries before Christ." Any proof of a more ancient use of alphabetic writing is not only of value to the archæologist, but even more so to the Old Testament student. Now, I find the following in the well-known work of Mariette Bey, the noted Egyptologist: "Hitherto the Thera inscriptions in the Archipelago, or those on the leg of the Colossus at Abou Simbel have been regarded as the oldest Greek or Græco-Phœnician characters in existence, belonging to the ninth century B. C.; but some linguistic marks made by certain prehistoric settlers, who planted themselves in the Fayoum in the time of Usertesin II, have left at Illahun the rudiments of an alphabet at least a thousand years earlier. These characters are not pictorial, evidently not Egyptian, but are clearly alphabetic. We now know, what we have never known before, that the elements of an alphabetical writing were in existence at least two thousand years B. C.,"*

Santa Cruz, Cal.

C. V. ANTHONY.

* *Monuments of Upper Egypt*, pp. 324, 325.

THE ITINERANTS' CLUB.**REGULAR MINISTERIAL WORK.**

THERE are two departments in the work of the ministry. Both are useful, and both have important relations to the salvation of the world. One of these is that which we denominate the regular work of the minister. By that term we understand those services which are provided for in the Discipline of the Church and are regulated by specific laws. There are other departments of work into which ministers enter that, for want of a better name, we may designate as irregular, in that they are not governed by specific laws and, while under the appointment of the Church, are not regarded as in the line of its normal work. In general, it may be said that bishops, presiding elders, pastors, presidents and professors in institutions of learning, editors, and secretaries are engaged in the regular work of the ministry. Then, too, there are frequently ministers appointed for specific purposes in Annual Conferences, such as evangelists and agents empowered to raise funds for necessary and important Church objects. That, however, which may be designated more directly as regular work we would call pastoral, and includes those different departments of Church service which are more immediately related to the pastorate.

The point we have in view is whether the tendency to leave the normal work of the minister—the pastoral office—for any other Church position is not a disadvantage alike to the pastor and to the Church as a whole. If a man is a scholar there is often in his mind the thought that the place for the exercise of his scholarship is in some institution of learning, and not in the pastorate. If he has a capacity for collecting money it is at once assumed that he should be in a secretaryship or agency which demands such abilities. If he is a revivalist of great power it is supposed at once that he should be set apart for that service, and go from church to church in the conduct of evangelistic services. We are not for a moment depreciating these positions of usefulness; but we raise the question whether it would not be wiser for the minister to adhere to his regular work. Is there any place where scholarship, ability to collect money, or power as a revivalist is more potent for good than in the pastoral office? What position demands higher qualities of mind and heart than the preaching of the Gospel, the bringing forth of "things new and old" out of the Scriptures? Then, too, what a field for usefulness in the regular life of the church is the raising of money to carry forward its various enterprises, such as its contributions to the missionary cause and educational work. The evangelist, too, has ample scope for the exercise of his abilities in the home church. We have in mind a pastor who for a quarter of a century preached the Gospel in appoint-

ments situated on the same District, and whose evangelistic labors were so efficient that there are a number of churches whose present membership were mostly converted under his ministry. What a power for good would the ministry of the Church be if such instances were largely increased!

The problem in the minds of many promising young ministers seems to be, not how they can perform the specific form of work which the Church assigns them, but how they can get out of it into what seems to be a more prominent, if not a more useful, sphere. Yet what position can be better, or higher, or nobler than the regular ministry of the Gospel, and what institution of more profound importance than the individual church which he is called upon to serve? The power of association and the influence of example, as well as the direct preaching of the word, all combine to make the regular ministry a position of great usefulness. In the judgment of the writer there is a greater sphere of usefulness in the pastorate, if not a broader one, than can be found in the more general work of the Church of God. We recall a minister of the Presbyterian Church who for forty years was pastor of the same church. An impression was made by him, not only upon the immediate church he served, but on the whole country round about, so that he was practically the bishop of a diocese; and when he passed away he was mourned by all, and his memory will long abide. This length of pastorate is not possible in our Church, but it is possible to serve the same part of the country for many years. We recall another pastor, without extraordinary talents, but a broad, well-rounded man, who resided in the same Conference all his life—it was not a large Conference—and most of the time preached in the same city; and when he passed away it was the verdict of all who had known him that he had lived grandly and accomplished far more than if his career had covered a field more conspicuous in the eyes of the world.

The value of concentration upon one single point, or one single line of work, is not sufficiently appreciated by our preachers and people. This view does not involve a depreciation of the great offices of the Church and of the special service of the minister in particular departments of Christian work. All have their place in the building up of the kingdom of God. They are not only useful positions, but it is essential that they be filled by able and consecrated men. Neither should say to the other, "Our position and service are superior to yours," but should regard the other as servants of God, in whose great vineyard all true workers are equally to be honored. It seems clear that one who is doing well in the pastoral life should hesitate before he is induced to leave it for any position whatever. The Methodist Episcopal Church, whatever the particular reason for the fact may be, does not hold her pastoral office in the high estimation which belongs to it in the mind of Christ and in the practice of some of our sister denominations. Men are filling pastorates in the Presbyterian, Episcopal, Congregational, Baptist, and other Churches

who would not for a moment think of resigning their pulpit to accept a secretaryship, an agency, a presidency, or a professorship in an educational institution. The pastorate is the central position of the Church of God. The pastor is called by Christ, is set apart by the Church, and is empowered by the Holy Ghost; and we believe that he who faithfully fills this office holds a position inferior to no position in Christendom.

THE STRUGGLE OF AN AWAKENED SOUL.—ROM. VII, 7-25.

A CORRESPONDENT of the *Review* has propounded the inquiry whether the passage above indicated refers to a regenerate or to an unregenerate man. The question is a most important one, both historically and as bearing on Christian experience. Historically, it has been the battleground for centuries between Arminian and Calvinistic exegetes. Origen and the Greek fathers generally favor the Arminian view, which regards Paul in this passage as vividly portraying the struggles of an unregenerate man, while the Latin fathers, following the view of Augustine, have regarded Paul as describing the struggles of a regenerate man. A study of the different commentaries will show that any dogmatic answer to the inquiry which is propounded would be unwise, as so much depends on the point of view from which the passage is approached by the investigator.

Our study of a subject is often helped by the assumption of an hypothesis which may be confirmed or modified by the study of the facts that are assumed to constitute its basis. We proceed on the hypothesis that the passage under consideration is the description of an unregenerate man, a man under law, to whom the fullness of the Gospel assurance has not come, but to whom the "law is holy . . . and just, and good." We must not forget, in our study, that this chapter is one of the profoundest psychological discussions in the whole range of literature and, apart from the fact of inspiration, is worthy of most thoughtful consideration. It could only have been written by one who had profoundly studied and experienced the great struggle which is constantly taking place in all noble souls between the higher and the lower self. It is a description of the workings that go on in a human soul, when it is moved upon by the righteous law of God, in the presence of the fundamental truths of Christianity.

The facts which the passage brings to our view point clearly to the conditions of an unregenerate man. The description is that of a person whose soul is rent between two opposing forces contending for the mastery. Whedon calls it the battle of the "I's." The person here described purposes one thing but does another. He hates a given course, yet pursues it. He wishes to do the good, but is met by the evil which dissuades him. His desires for what is right are constantly confronted by a subtle enemy, the result of which is the keeping of his soul in a constant warfare. An enemy has entered the domain of his inner life, and

keeps up a constant conflict. So far as this passage is concerned the individual described is like a sea that is torn by contending waves, and is never at rest.

In this bitter conflict raging within him it does not appear that he wins a single victory. We might imagine that he is describing his times of special weakness, such as have occurred in the case of many good men, but the apostle gives no hint that the description is a partial one. It seems to be a graphic portraiture of a condition in which he finds himself, and not of an intermittent experience, as some would argue. It is clear that it is the normal and the prevailing state, and not an occasional one which he is portraying. The whole force of the passage would be lost if it were necessary to explain it by the view that this is an "intermittent," and not his normal, experience. It is intended undoubtedly to portray the general condition of the person described at the period in his experience to which the reference is made. We cannot fail to note the language of failure pervading this passage: "When the commandment came, sin revived, and I died;" "I am carnal, sold under sin;" "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I;" "How to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do;" "I find then a law, that when I would do good, evil is present with me." Indeed, the whole passage is descriptive of a helpless condition, although, as it soon appears, not a hopeless one. We repeat that the conflict which is here described results in defeat rather than in victory.

The apostle further shows that his condition of inability to do the right is not chargeable to the law, for "the law is spiritual." By this the apostle means that the law is spiritual both in its nature and in its origin. It is the gift of the Spirit of God, and cannot therefore be the source of sinfulness and of his inability to perform that which his better self declares to be the good. It must be some force in himself which dominates him, and he declares it to be the sin dwelling in him. "For sin, taking occasion by the commandment, deceived me, and by it slew me." It was a foreign force that had entered his soul and in conquering power had caused his overthrow. Such is his consciousness of personal inability to accomplish what he knows to be his duty that, in language which breathes of intense earnestness, he cries out for deliverance, "O wretched man that I am! who shall deliver me from the body of this death?"

Thus far it seems clear that the person here mentioned is in an unregenerate condition. His language is the language of defeat, and well nigh of despair, and such a state is not in harmony with the description of a regenerate man elsewhere given in the writings of Paul. The complexity of the problem, however, appears when we compare the fourteenth with the twenty-second verse. We place them side by side. "We know that the law is spiritual: but I am carnal, sold under sin." And

again, "I delight in the law of God after the inward man." These verses in the same paragraph seem to be contradictory, and have been, after all, the crucial point of the discussion. It is claimed, on the one hand, that to be "carnal, sold under sin," cannot be predicated of a regenerate man. This language is expressive of the most complete bondage. It would be impossible to use terms more fully descriptive of subjection to a master than is this utterance. No explanation such as that of a modified bondage can be accepted in the case of writing where the language is so carefully chosen as it is in this epistle of St. Paul. All must admit that, if this record of the apostle is to be explained in its literal force, it cannot describe in any adequate sense a person who has "passed from death unto life."

On the other hand, "I delight in the law of God after the inward man" has been regarded as too high a state to be affirmed of an unregenerate man. It is a strong expression of satisfaction with the origin and claims of God's law "after the inward man." It is clear that the words "I delight" must not be modified, as some would do, into a general complacency with God's law. It is a strong expression of rejoicing in, and satisfaction with, the law of God. If the words "inward man" mean the regenerate man, as some hold, the question would be at once settled; but such is not the case. Sanday (*Commentary on Romans*, vii, 22) says of St. Paul: "Now he contrasts the 'old' with the 'new man' (or, as we should say, the 'old' with the 'new self'); here he contrasts the 'outer man,' as the body (*ὁ ἐξω ἄνθρωπος*, 2 Cor. iv, 16), with the 'inner man,' the conscience or reason (2 Cor. iv, 16; Eph. iii, 16). It is in the latter sense, conscience or reason, that we regard it as employed here."

Before proceeding further we may note that another factor enters into the problem, namely, what is meant by an unregenerate man? By a regenerate man we understand a person whose sins have been forgiven, who has become a new creature in Christ Jesus, and who has received the witness of the Spirit. By an unregenerate man we mean one who has not attained to this state; though it may include one who has been awakened to his condition, has been brought to see the beauty of the law, but who has not yet laid hold on Christ as his deliverer from the power of sin. It is one of whom Paul in his unconverted state may be considered a representative. Of such a person it may be truthfully said that he delights in the law of God with his conscience and reason, though he is helpless to obey its mandates. The commentaries give instances from heathen writers who have recognized the good, while they have found no deliverance from the evil that has enthralled them. Many ministers of the Gospel have found in their congregations men and women whose appreciation of the virtues and high standards of duty put to shame some who have formally confessed Christ. They are those, in other words, who admire and recognize the worth of that which they are unable to grasp in their conscious experience. Many professing

Christians will remember the time when they were still under law, but yet awakened to a sense of sin, and that they did indeed "delight in the law of God after the inward man."

There is another consideration which favors our interpretation of this passage which should not be omitted. It is that the deliverance comes with the mention of Christ and the introduction of the Holy Spirit. In this paragraph Christ is not introduced as a factor until its close, showing that the person described has not yet laid hold by faith on the Saviour of sinners. The cry for deliverance is met by the answer, "I thank God through Jesus Christ our Lord." Sanday (*Commentary on Romans*, p. 186) says: "Law and love are brought face to face with each other, and there is nothing between them. Not until we come to verse 25 is there a single expression used which belongs to Christianity. And the use of it marks that the conflict is ended." While we may not assume that this is a full description of Paul himself, before his conversion, it must have had some relation to his own experience, and in a measure at least have been molded by it. Sanday in the same connection (p. 186) remarks: "It is not a literal photograph of any one stage of the apostle's career, but it is a constructive picture drawn by him in bold lines, by elements supplied to him by self-introspection. . . . Without putting an exact date to the struggle which follows, we shall probably not be wrong in referring the main features of it especially to the periods before his conversion. It was then that the powerlessness of the law to do anything but aggravate sin was brought home to him. And all his experience, at whatever date, of the struggle of the natural man with temptation is here gathered together and concentrated in a single portraiture." Reasonable is it, therefore, to assume that the experience described by St. Paul had some resemblance to his own before his conversion.

While the purport of this paper agrees in part with the words quoted from Professor Sanday, it is further intended to urge that this passage refers, not to the natural man, untouched by divine influences, but as brought in contact with God's law, which shows him his sinfulness but which is powerless to bring deliverance. Is it not a general picture of every awakened soul, brought up in the midst of sacred influences, who delights in the beauty of God's truth but has not reached the point where he opens his heart to receive Him "of whom Moses in the law, and the prophets, did write?" It is the portrait of an awakened soul struggling heavenward.

It is, however, one of those passages where Christians may well bear with each other. It has sometimes been used as a weapon of attack upon those of unquestioned piety who held the opposite view. Both sides to this long controversy have been represented by men of profound learning and of deep religious experience. We think, however, that the above interpretation is in harmony with sound exegesis and with the experiences of many earnest souls.

ARCHÆOLOGY AND BIBLICAL RESEARCH

LOGIA IESOU.

THE sands of Egypt have once more yielded up some of their long-buried treasure, so that now we are able to speak of a most important find made by two Oxford scholars among the rubbish heaps of the insignificant hamlet of Behnesa, some one hundred and twenty miles south of Cairo, and not far from the Libyan Desert. History tells us that many centuries ago this place, then known to the Greek-speaking world by the name of Oxyrhynchus, was an important center of the early Christian Church. It was here that Mr. Grenfell and Mr. Hunt discovered several hundred papyri, for the most part written in Greek and belonging to the first eight centuries of the Christian era. A cursory examination of the same shows them to contain documents on a great variety of subjects, some personal, some commercial, others of a literary and religious nature. There is also among this mass of papyri portions of the first chapter of the gospel by St. Matthew. What, however, makes this late discovery of special interest is the fact that one solitary leaf, measuring five and three fourths by three and three fourth inches, and written in Greek uncials, was found along with a large number of papyri of the second and third centuries of our era. This leaf, written on both sides, and containing about forty lines in all, has several passages beginning with the two words, *Λέγει Ἰησοῦς*, or "Jesus says." Hence the name given to the leaf is *Logia Iesou*, or *Sayings of Jesus*.

Facsimiles of this ancient leaf, and an emended copy of the Greek text, as well as an English translation of the same, have been published by Grenfell and Hunt, the discoverers. The English translation is as follows :

Logion 1. " . . . And then shalt thou see clearly to cast out the mote that is in thy brother's eye."

2. "Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father."

3. "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart." . . .

4. (Illegible.)

5. "Jesus saith, Wherever there are . . . and there is one . . . alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I."

6. "Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him."

7. "Jesus saith, A city built upon the top of a high hill, and stablished, can neither fall nor be hid."

8. (Illegible.)

As will be seen, Logion 1 is almost the same as Luke vi, 42, and closely resembles Matt. vii, 5. Logion 2 has no parallel in the New Testament, for the duty of fasting or of keeping the Sabbath is nowhere commanded in so many words, either in the gospels or epistles. For that reason this Logion may be traced to an Ebionite source. It is well known that the Ebionite Christians adhered very closely to the Jewish law, and insisted upon many customs and ceremonies not commanded in the New Testament or practiced by the mass of the early Church. It may be that the words to "fast" and to "keep the Sabbath" are used in a spiritual sense. Logion 3 is also different in language from anything found in the canonical gospels. It reminds us of John i, 10, 14, and especially of Christ's lament over Jerusalem (Matt. xxiii, 37, and Luke xiii, 34). Logion 4 is so defaced or faded out as to make its reading impossible. Only one word, *πτωχεια*, translated "poverty," or "beggary," is legible. This word does not occur in the gospels, and hence the inference that this Logion may have contained something new. The first part of Logion 5 is also quite mutilated, so much so as to render a correct translation very difficult. The most natural emendation is that which makes it a parallel of Matt. xviii, 20, where we read, "For where two or three are gathered together in my name, there am I in the midst of them." A less probable meaning is suggested by the editors, "Where all men else are unbelievers, if one alone is (faithful), I am with him." The second part of this Logion is a real puzzle. There is nothing like it in the recorded sayings of our Saviour. Various interpretations have been suggested, but none of them satisfactory or convincing. "Raise the stone" and "cleave the wood" may simply refer to the common vocation of the laborer, and the promise then would mean that Christ is ever present with the believing soul, no matter how humbly he may be employed. If the first half of the Logion refers to the act of worship, so may the second. Professor Bacon's suggestion may not be correct, but in the absence of anything better it is certainly worth repeating. According to him the phrase, "Raise the stone," may be another way of saying "build up an altar;" and "cleave the wood" may mean, "make ready for the sacrifice." The language thus poetically used yields a good sense; and as he says, "We must look to Abraham building the altar of unhewn stone, and cleaving the wood at the holy place of Jehovah-jireh (Gen. xxii, 3, 8, 9), if we would get the sense of this Logion." The tenor of Logion 6 is familiar to New Testament readers, though the exact words are not found elsewhere. This is especially true of the second part, with which, however, we may compare Luke iv, 23, where we read, "Physician, heal thyself." The word *δεκνὸς*, peculiar to the third gospel, also suggests either an acquaintance with the writings of Luke or that the latter and the author of this Logion had borrowed from a common source. Logion 7 seems at first to

be a conflation of Matt. v, 14, and vii, 24, 25; but, as Grenfell and Hunt remark, this is not really admissible, since there is no reference to "the rock" of the parable. Logion 8, like 4, is so mutilated as to defy any decipherment. All that can be read, with even a moderate degree of certainty, are four words which may be translated, "unto thy face" or "presence."

It is yet too early to speak authoritatively of the value of these Logia. Other leaves of the very book from which this stray leaf has been lost may yet be discovered, which may add materially to our present knowledge and throw great light upon many important but yet unsettled questions. But, as Mr. H. Frowde has said in a recent issue of the *London Times*, "The document is at any rate one which will arouse the highest interest in the religious world, and, whatever may ultimately be found to be its value in theological literature, it is impossible to exaggerate its archaeological importance."

The age of the papyrus is fairly settled, and that in various ways. The fact that we have it in a book form, and not a roll, goes to prove that it cannot be earlier than about 140 A. D., while the character of the script corresponds very closely with the writing of the third century. The original authorship of this collection may, however, be much older than the manuscript itself. In any case this leaf is of earlier date than any of the codices of our gospel text. Everything in these Logia suggests the first part of the second century as the date of their composition. "The primitive cast and setting of the sayings, the absence of any consistent tendency in favor of any particular sect, the wide divergences in the familiar sayings from the text of the gospels, the striking character of those which are new, combine to separate the fragments from the 'apocryphal' literature of the middle and later half of the second century, and to refer it back to the period when the canonical gospels had not yet reached their preeminent position." So much we may now say concerning the age of the composition.

The discovery of this document corroborates the view often expressed that the early Christian Church possessed an extensive literature which has not come down to us. Indeed, the words of St. Luke in his preface to his gospel, where he says, "Many have taken in hand to draw up a narrative" concerning the words and deeds of Christ, show clearly that he had abundant material for selection. John also expressly says at the close of his gospel: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." Take again the beautiful gem quoted by St. Paul to the Ephesian elders, from the unrecorded words of the Lord Jesus, "It is more blessed to give than to receive." All this, to say nothing of the various references which are found in the writings of the early fathers, shows beyond contradiction that the ancient Church was in possession of some Christian literature which is now unknown.

Papias, who lived in the first half of the second century, says, on the authority of John, the elder, of Ephesus (100 A. D.), that Matthew wrote the Logia in the Hebrew language, and that everyone translated them as he was best able. This same Papias wrote an exposition of the sayings of the Lord in five books. The Logia of Matthew, as well as the commentary by Papias, are lost, except as they are referred to in other writers. This fact has led some critics to deny the reality of the one and the other. Even as conservative a critic as Lightfoot, in speaking of the Hebrew collection of Logia by Matthew, says that this theory "is encumbered with the most serious difficulties. In the first place, there is no notice or trace elsewhere of any such collection of discourses." Then again, in discussing the meaning of the term "Logia," he says, "No one word in English will exactly express the word 'Logia,' which was used both before and after Papias to mean, not merely 'sayings,' but 'scriptures.'" Had Lightfoot seen this stray papyrus leaf probably he would not have written the above, for as Grenfell and Hunt very properly remark, "We may here have got for the first time a concrete example of what was meant by the Logia which Papias tells us were compiled by St. Matthew, and the *λόγια κυριακά* upon which Papias himself wrote a commentary." The editors, it is true, do not intimate that we have in our possession veritable copies of the two works above mentioned, but, on the other hand, they distinctly say, "It is not, of course, at all likely that our fragment has any actual connection either with the Hebrew Logia of St. Matthew or the *λόγια κυριακά* of Papias." Yet they further add: "It is difficult to imagine a title better suited to a series of sayings, each introduced by the phrase *λέγει Ἰησοῦς*, than 'Logia;' and the discovery strongly supports the view that in speaking of *λόγια* Papias and Eusebius intended some similar collection."

What are these Logia? Are they a part of an original work, which may antedate even our gospels? Have we here a leaf from a collection of sayings, a work not including the deeds of our Lord? Have Matthew and Luke drawn from these or similar collections, or have these been taken from the gospels? May not they be, as was at first supposed, a portion of Papias's commentary? These and similar questions will be asked and studied by the thoughtful student. In the absence of positive answers there can be no real objections to the view that we have here a stray leaf from the collection of some early Christian, such as anyone might gather together either for private or public use. The fact that we have here a small collection of sayings, differing from any of the recorded sayings of Christ in the canonical or apocryphal gospels, favors the supposition that the ancient collectors used considerable liberty in the selection and wording of their material. Indeed, these sayings may have fallen from the lips of early Christian teachers whose identity is now unknown. Be that as it may, the wise thing at present is to wait for further light, for he who now speaks most dogmatically concerning the Logia may soon have abundant reason for changing his opinion.

MISSIONARY REVIEW.

OUTSIDE TESTIMONY TO MISSIONS.

MUCH is made from time to time of the adverse criticisms on missions by travelers who pass through missionary lands. A common rejoinder to such criticisms is that these persons have made no individual inspection of missionary processes, and that their spirit of hostility is partly accounted for by their contact with Europeans of morally oblique conduct. Missionaries as a rule are not careful to make any rejoinder to the obnoxious utterances of these critics. It is refreshing, on the contrary, to find an abundance of testimony from the highest and best-furnished secular authorities as to the good intentions of the missionaries and the practical benefits of their work, even from a humanitarian standpoint.

Captain Younghusband, author of a work entitled *The Heart of a Continent*, recently gave appreciative notices of various missions visited in his travels through Manchuria, and dwells upon the benefits to civilization and philanthropy which Christianity bestows. His work closes with a chapter on "The Missionary Question in China," in which he vouches from personal experience for the good effects of the personal presence of the missionaries. He declares that he "can testify to the fact that, living quietly and unostentatiously in the interior of China, there are men who, by their lives of noble self-sacrifice and sterling good, are slowly influencing those about them—men who have so influenced, not only a few, but many thousands of these unenthusiastic Chinese, as to cause them to risk life itself for their religion." He thinks that "the man who devotes his life to the work of imparting to other races the religion from which his own has derived so much benefit; who carefully trains himself for this work; who sympathetically studies the religion, the character, and the peculiarities of the people he wishes to convert; and who practically lives a life which those about him can see to be good, should be admired as the highest type of manhood."

Commodore Charles O'Neil, of the United States Navy, in a letter published in the *New York Herald*, also certifies as follows: "My experience with the American missionaries in the Ottoman empire was most favorable to them, and whenever the occasion presents itself I do not hesitate to commend them and their work. I can always be relied on, and referred to, as a warm friend and ally of our countrymen and women who are laboring in the cause of Christianity and education in Turkey. They have done and are doing a noble work, the far-reaching influences and value of which cannot be overestimated."

Similarly, in a recent volume on *German Southwest Africa*, by a German military officer, we find the statement, as translated in the *Chronicle of the London Missionary Society*, as follows: "What merchant, artisan, and men of science have done for the opening up and civilizing of this

country is as nothing compared with the results of missionary work, and this work means so much the more because all self-regarding motives, such as always inspire the trader, the discoverer, and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honor, and fame, for the sake of realizing the idea of bringing humanity into the kingdom of God, into sonship to God, and to instill into the soul of a red or a black man the mystery of the love of God. Self-interest is put aside, and the missionary becomes a Nama or a Herero. He gives continually, not only from the inner treasure of his spiritual life and knowledge. In order to be able to do that he must unweariedly play, now the artisan, now the farmer, now the architect; he must always give—presents, teaching, improvements—never take; he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, truly requires more than human power, and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it. I used not to be able to understand it; one must have seen it to be able to understand and admire."

Mrs. Isabella Bird Bishop, the widely known and unwearying traveler, in May, 1897, also said: "Six weeks ago I came straight from some of the darkest of earth's dark places, from the empires of Korea, China, and Japan. The darkness which broods over these countries is a 'darkness which may be felt.' This Scripture phrase is the only word to describe it. . . . On this journey I visited one hundred and three mission stations. . . . I have no connection with missions and missionary effort, except a most cordial sympathy and the deepest interest. I am a traveler solely, and it is as a traveler that I desire to bear my testimony to the godly and self-denying lives, the zeal and devotion, of nearly all the missionaries of all the Churches that I have everywhere seen. This testimony from a traveler unconnected with missions may, I trust, be of some value, and I am prepared to give it everywhere."

And now comes Julian Hawthorne, writing in the *Cosmopolitan* of missionaries in India: "They are the only persons who know what is actually going on in that land of misery, for they go about quietly everywhere, see everything, cannot be deceived or put off the scent by the native subordinates. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people."

SLAVERY IN AFRICA.

It is impossible that any persons interested in the evangelization of Africa can be indifferent to the progress made in the suppression of slavery, in various parts of the continent and in the outlying islands. There are two special items of importance in this connection just now which are very significant—the declaration of the abolishment of the legal status

of slavery in the vast region coming to be known as Nigeria, West Africa, and a similar edict in Zanzibar by the sultan of that island. The Royal Niger Company has made a great number of compacts with native states in Nigeria, in some cases inducing them to acknowledge the absolute sovereignty of the company in turn for assured protection from the stronger tribes. They have guarded against slave raids from the stronger tribes by treaty with them to the effect that all slave raiding of the territory of the protected tribes must cease. The powerful Nupé tribe entered into treaty with the company not to raid in the protected states, but broke its treaty, and was severely chastised for the same. This must aid to impress the strong races of that region of Africa that wherever there is such a treaty with the British slave raiding in those regions must become a thing of the past. The diamond anniversary of Queen Victoria was marked by many a unique and estimable deed, but none perhaps carried more significance than the decree that, on and after that date, slavery would not be recognized as having legal status in the vast region of Africa included in the territory of the Royal Niger Company.

On the other side of the continent the Sultan of Zanzibar has also declared that the legal status of slavery shall no longer exist. The importance of this is that Zanzibar has been the depot whence slaves have been shipped to other parts of the world, this being a vast rendezvous by reason of the acknowledged legal status of slavery on this island. It is possible that no slaves in Zanzibar now manumitted may claim the privilege which the abolition of slavery by law brings to them, but that will be because they voluntarily prefer to continue relations which are no longer binding at law. Slavery is hereafter to be merely a conventional custom in Zanzibar, dissoluble at any hour at the will of the person who has voluntarily continued in it. The slave population of Zanzibar may be placed at one hundred and forty thousand, to all of whom the permissive right of freedom is now accorded. And yet it is not quite to all of these that this privilege comes fresh, just now. As long ago as 1873 the slave markets of the country were closed against imported slaves; therefore every slave that has been imported since then has not been a legal slave, though he may have been so treated, *de facto*. A further decree of the sultan in 1889 directed that all slaves should become free by entering the country, and that the next year and thereafter all traffic in slaves, whether by purchase or exchange of any kind, should be illegal. Therefore no slave acquired by purchase or otherwise since August, 1890, has been bound by any civil obligation to recognize the existence of property in himself. The inheritance of slaves was also limited at this time to the lawful children on the death of the owner, and if he left no children the slaves became free; and, finally, this same act provided that all children born to slaves after November 1, 1890, should be free. It is evident, therefore, that a good many of the estimated one hundred and forty thousand slaves of Zanzibar were no slaves at all, in the eye of the law. It is anticipated that the new law totally abolishing slavery will probably be a dead

letter for a long time to come, since the existing conditions and relations of the capitalists and laborers are the best practicable, just now. The total population of Zanzibar and Pemba is put down at two hundred and ten thousand, of whom two thirds are in the relation of slaves, and commercially and economically must remain so for the present. The slaves have nowhere to go, no capital with which to do differently from what they have been doing, and have little grievance with their treatment and remuneration; so that, in general, the slavery conditions will continue, though the status before the law is vitally different.

The most interesting feature of this act by which all slavery is abolished in Zanzibar is that it is the termination for the slaver of the last possible market, off the mainland of the continent of Africa. He cannot find hereafter any recognized over-sea market for his slaves.

RELIGIOUS DISINTEGRATION IN PERSIA.

It is not uncommon to read the suggestion, in one form and another, of the possibilities of a great Mohammedan uprising, throughout the world, against Christian nations. It is usual to count the Mohammedans of Persia as constituting a portion of the great Moslem world which would be in this combination. Apart from the feeble connection of Persia, at the best of times, with the rest of the Mohammedan states, there are several things which ought to be considered before giving much weight to the prophecy of her participation in a general Mohammedan war. The established religion of Persia is the Shiah form of Mohammedanism, which is by the rest of the Moslems of the world regarded as a dangerous heresy. But, while recognizing the great power and influence of the Mullahs and Mujtahids, it must be remembered that for generations many forms of religious beliefs contrary to Islam have prevailed in the country. The Sufi sect are out-and-out pantheists, besides being in a way Puritans, claiming to have the purest Moslem doctrines even antedating Mohammedanism. The poetic literature of Persia is saturated with pantheism of the strictest Vedantic type. It is asserted by those long familiar with the state of society in Persia that Islam has been rapidly losing its hold on Persia. Even the Mullahs in many parts of the country courteously receive the missionaries on their itinerating tours, and in some instances urge the people to buy their books. But the greatest disintegrating element in Persia is seen in the presence and popularity of what is called after its chief advocate, or founder, Babism. Shah Nasr-ud-deen died or rather was assassinated May 1, 1896. Had he lived five days longer he would have completed a reign of fifty lunar years on the throne of Persia. Nothing in his varied career was more marked than his persecution of the sect known as Babi, which may be said to have risen to prominence in the last fifty years. The tenets of this sect have caused them to be likened to the Gnostics of the early ages, and their teachings have been widely accepted by the people of Persia. Half the population of many

towns and villages is composed of Babis, divided in two sects. It is estimated that not less than eight hundred thousand persons in the country now hold Babi doctrines. It is claimed that the best of their doctrines are taken from the Bible, and they declare themselves ready to abandon any tenet of their faith which is shown to be contrary to the Christian Scriptures. El Bab, "the Gate," led the adherents of this faith in a revolt against the corrupt manners of the times, fifty years ago, and the doctrines spread so rapidly that the shah was led to put thousands of these people to death. The Babis almost all through the country are in sympathy with Christians, calling them their brethren, and professing to see but little difference between their faith and that of Christianity.

It is manifest, therefore, that, apart from the disintegrating force of the heresy attributed to the Shiah sect by the rest of the Moslem world, small reliance could be placed on the cohesive force of the population of Persia to aid a general combination of Moslems in any uprising proposed against the Christian powers. In all such calculations looking to any future disturbance of this sort the fact is to be reckoned with that religiously Persia is undergoing a process of rapid disintegration.

FORWARD MOVEMENT IN AFRICA.

THE *Church Missionary Intelligencer* calls attention to what it emphasizes as an epochal event in "Nigeria"—the new term for the possessions of the Royal Niger Company, which embrace various States on the coast of the Gulf of Guinea, extending northward up the rich valley of the Niger, that in size and importance, it is declared, ranks with the Nile and the Congo. This western Soudan is the home of the Hausas, a very superior people. Mohammedan bigotry has hitherto been able to exclude all missionary efforts from this part of Africa. But this portion of the great "Dark Continent," with its fifteen millions of the most intelligent people of Africa, has been recently and by a single stroke thrown open for the ingress of missionaries, and the Church of England Missionary Society proposes to take steps at once to follow this opening. The event alluded to is the battle recently fought with these Mohammedan troops at Bida, the capital of that country. The *Intelligencer* says, "What was accomplished for India by Plassey it is believed will be accomplished for Nigeria by the battle of Bida." Everybody knows the importance to subsequent history of the battle of Plassey, fought by Lord Clive in Bengal, one hundred and forty years ago. What with Uganda secured as a strategic point for missionary operations in East Central Africa, and Bida subject to Christian powers in North Central Africa, and the Congo a Christian highway from the West Central, and South Africa under Christian rulers, it looks as if the diplomacy of Providence were growing manifest in the Dark Continent. God has certainly great purposes for Africa.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Ludwig Paul. The study of the life of Jesus continues, attesting both the profoundness of the mystery of his being and the recognition of the greatness of his personality. Paul is wholly given up to the thought of the development of the self-consciousness of Jesus. At first Jesus had only the consciousness of being a prophet. Gradually his consciousness became that expressed by the mysterious title of "the Son of man." But even this did not appear in his consciousness, in its final form, at first. Not until the end of his life did he rise to the full recognition of his complete Messiahship, with the certainty that he was to suffer and die and return again in glory. This last phase of his development resulted from the failure of his temple reform after the great sermon against the Pharisees. As his consciousness of his Messiahship, so also his idea of the kingdom of God was a development. He received from John the Baptist at first the conception of the kingdom as one of peace and happiness, a kingdom of righteousness, which had come near to the Jews, for which they were exhorted to prepare themselves. But he gave to this idea a more profound ethical significance. As his consciousness of his Messianic office developed the idea arose that this kingdom was, at least in part, at hand, although the idea that it was a kingdom to come was still the more prominent. The particularistic conception of the kingdom of God gradually broadened into that of its universality. At the close of his life, under the pressure of suffering, apocalyptic-theocratic ideas were more largely mixed with his former conceptions. His followers took up the parables of the kingdom, and developed them into the concept of a future heavenly kingdom in distinction from a Church on earth. In the gospel according to John this development is found in its completed form. One of the first criticisms we have to make on the foregoing outline of Paul's theories is that he seemed to feel bound to make a connected whole of the supposed development in the consciousness of Jesus. He is unwilling to leave any link unsupplied. This is not scientific reserve, but speculative boldness. It makes necessary the employment of the imagination in the production of facts which appeal to his own particular judgment of what ought to be. He leaves the impression of knowing too much, of having so much more light than anyone else that no one is willing to trust his assertions. Coming to particulars, there is not the slightest foundation for the assertion that at the beginning of his ministry he had only the consciousness of a prophet. There is nothing in the records to suggest, or at least to substantiate, such a theory, though it has always been proposed by those who would deny his real divine commission. Similarly,

there is absolutely no proof of the assertion that Jesus received his idea of the kingdom of God from John the Baptist.

J. Bornemann. It is to be hoped that the German pastors do not often preach to their congregations on the themes which sometimes engage their attention; for, while it is legitimate and even necessary for the pastor to think on many lines totally wanting in popular interest, they contain nothing of the Gospel. Such is one of the themes which Pastor J. Bornemann has chosen for investigation. Usener in his *Researches in the History of Religion* took the position that the baptism of Jesus by John the Baptist formed no part of the earliest Christian tradition, but arose in connection with Jewish Christianity, and was lifted into special significance first by the Gnostics. Against all this Bornemann protests in his *Die Taufe Christi durch Johannes in der dogmatischen Beurtheilung der christlichen Theologen der vier ersten Jahrhunderten* (The Baptism of Christ by John, as Judged by the Dogmatic Theologians of the First Four Christian Centuries). Leipzig, Heinrichs, 1896. In opposition to Usener, Bornemann asserts that the tradition of the baptism was repressed very early, even in the *regula fidei*, and that it was obliged to yield the field to orthodox Christology, with which it does not agree. The difficulty, he thinks, begins with the report of the virgin birth, increases with the doctrine of the preexistence, and has no place whatever in the finished doctrines of the Logos-Christology. The baptism presents an element of primitive Christianity which is not without its inherent difficulties, but which, when employed by the Gnostics to represent the descent of one of the higher eons upon man, was easily and quickly discredited. The heathen Christians lost the power to estimate aright the story of the baptism. Hence both Jewish Christians and Gnostics rejected it together. Yet there was a distinct difference in their thought. The Gnostics represented it as the descent of a new divine person to the earth; the Jewish Christians spoke, like the canonical writings, only of the descent of the Spirit of God. The reason why the heathen Christians could not understand the story of the baptism was that they had lost the true comprehension of the Old Testament thought of the Messiah. But Justin Martyr is witness of the fact that this story is most intimately bound up with that Old Testament thought. Says Bornemann, "It is altogether remarkable how in the writings of Justin, Irenæus, and Tertullian the story of the baptism appears as a great difficulty for the Logos-Christology, a difficulty which they would rather have escaped." The whole discussion is one so recondite that perhaps few of our readers will be interested in it. Yet it illustrates a tendency in foreign thought, and so has a place here. It must also be said that, though recondite, it has a most practical significance in showing against all comers that the story of the baptism of Christ belongs to the earliest Christian tradition.

RECENT THEOLOGICAL LITERATURE.

Gregor VII, sein Leben und Werken (Gregory VII, his Life and Work). By Wilhelm Martens. 2 vols. Leipzig, Demcker & Humblot, 1894. A character of such historical importance as Gregory VII developed will be sure to find numerous students, some of whom will write concerning him. We should not, therefore, be surprised at this two-volume biography. Martens departs from the fashion by paying no attention to Gregory's times as needful for an understanding of the man. Hauck, in a review of Martens's work, has brought out some most interesting points relative to the supposed learning of Gregory. He says that in his letters Gregory referred about three hundred times to Scripture passages, which at first might seem to prove an intimate acquaintance with the Old and New Testaments. Further examination, however, renders this doubtful. He was acquainted with the psalter, a number of whose passages he had stored in his memory. He also knew the language of the gospels. But his citations from Romans are for the most part portions that were regularly read in public worship; which fact indicates that his knowledge of that great letter was not the result of its direct study. His citations from the major prophets amount to thirty-one, but many of them are repetitions. As a matter of fact, he refers to but seven different places in Isaiah, three in Jeremiah, and four in Ezekiel. Of these he cites Jer. xlviii, 10, nine times; Isa. lviii, 1, six times, and Ezek. iii, 18, three times. In reference to the historical books of the Old Testament the matter stands no better. Twenty-four times he quotes from 1 Samuel. But he only cites four places, and of these 1 Sam. xv, 23, is quoted nineteen times. Hauck concludes that we cannot think of Gregory as a Bible student, and says that he knew the psalter and pericopes of the Church, but that the Bible, as such, he had not studied. The same conclusion as to inadequate learning is reached by an examination of his references to the fathers. In about twenty places he used the utterances of Gregory the Great. Besides this Church father he appears to have known only Ambrose, pseudo-Ambrose, Augustine, and Chrysostom, from all of whom he quotes in his writings but seven times. His use of the canonical laws is more frequent. It appears also that he knew something of the poets, Virgil and Horace. Yet these references to the Bible, the fathers, and the classics are too meager to indicate extensive learning. Gregory may have known more than he cited, but there is no evidence now available to that effect. Sooner or later history assigns every man his true place in the record of the world's genuinely great scholars.

Das Apostolikum ausgelegt (The Apostle's Creed Expounded). By Friedrich Loofs. Halle a. S., Max Numeyer, 1895. It was a courageous act for a man like Loofs, who is a modern of the moderns in theology, to publish an exposition of the Apostolicum. The work is done in such a manner, however, that he is criticisable rather for what he does not say

than for what he says. It is significant that on the very first pages, when he is speaking of the Trinity, he affirms that formulas which are not found in the Scripture cannot be of fundamental importance. Another of his principles is that doctrine which cannot be lodged in the mind of a child or an uneducated person cannot be necessary to salvation. By these propositions Loofs does not so much assault certain, to him, questionable, direct, or inferential teachings of the creed as justify himself in passing them by as mere disputed matters. In the article on God the Father he shows by the history of the formation of the creed that the emphasis is on the fatherhood of God, not on his work as Creator, though he believes in that, of course, and on trust in him for all things under all circumstances. He declares that true faith in God constitutes the sum of Christian faith, if properly understood. It includes the idea of stewardship, of saintliness, of our demerit, and yet of joyful confidence in God, while it is also a mighty, practical impulse. Under the article on Christ he shows that to believe in Christ means to have found in him our Redeemer. Faith is more than a mere acceptance of all that is taught us of the life of Christ. He supports his view by Luther, who makes the article mean, "I believe that Jesus Christ is my Lord, who has redeemed me, a lost and condemned man." A second point in the same article attempts to show that only as redeemed in Christ can we truly confide in the holy God. In this connection Loofs insists on the possession of a real experience as distinguished from a mere acceptance of theological formulas. Under the third article he shows that true Christian faith is a work which is wrought by the Holy Ghost. This he proves by a review of the origin of faith in any soul, which, whatever the way along which we may be led, is always by means of the Church, under the control of a spirit which is distinctly different in quality and degree from the spirit of this world. On this is based, Loofs declares, the security of our personal faith—not on any virtues we have by nature or even by grace, but solely on the sense of a divine power which is at work within us. On the same basis rests our hope for the future world. He who has begun the good work in us will perform it until the day of Jesus Christ. The same God who has created us and redeemed us in Christ will sanctify us and carry the work to completion by his Spirit.

RELIGIOUS AND EDUCATIONAL.

An Evangelical Deaconess Home and Hospital in Freiburg in Breisgau. The German Evangelical Alliance has devoted itself so vigorously to the polemic against Roman aggression that many have thought it open to criticism. But, though this polemic has been conducted with vigor, it has by no means absorbed all the energies of the Alliance. Just now money is being collected, and a building is being erected, as above noted, for purely charitable, unsectarian uses. It is to be the first of this class

of institutions under the control of the Protestant Church of Germany, in the southern portion of the dukedom of Baden. The population there is largely Romanist, but the scattered Protestants are therefore all the more in need of help of this kind from their brethren in the faith. The sum of one hundred and eighty thousand marks had been collected in June of this year, one half from Freiburg itself, and appeals are being made to Protestants of all tendencies to aid in the work of building and furnishing. The Alliance already has under its control a number of trained deaconesses; and it is proposed to provide for the training of others in the home which is to be erected in Freiburg. The result, it is evident, will be doubly beneficial to Protestantism. First, it will save Protestants from Romanizing influences in times of sickness and trouble; and, second, it will prove to the enemies of Protestantism the existence within it of a spirit of true benevolence, even toward those who are not of that faith.

The Troubles of the German Evangelical Social Congress. A writer in *Die Christliche Welt* of June 3 points out several particulars in which this Congress, composed of students and friends of social reform, finds its situation materially changed since its first meeting in 1890. At that time Emperor Wilhelm II was favorable to the movement, and the Congress sent him a message full of expressions of gratitude for his energetic and hearty adoption of the cause of social reform. In those days, whenever the Congress met in Berlin, it was always favored with visits of ministers of State. Now, while the ideas and methods of the Congress are the same as before, there has been such a tremendous change in the attitude of the higher powers toward social questions that it is and must be, contrary to its own wish, considered as opposed to the policy of the government. Again, at the beginning, the only papers which published the original call were conservative organs, though many papers of other tendencies were asked to publish it, and it was signed by five hundred and ninety-four men of the most diverse political opinions. Now, the conservative organs and the conservative party are the most bitter opponents of the Congress; not, as the writer cited says, because the Congress has changed, but because the conservatives have changed. Hence the Congress is put into the awkward position of defending certain liberal ideas which were once generally accepted, but which to-day the conservatives threaten to overthrow. A change has also taken place in the relation of the Church to the Congress. The ecclesiastical authorities were never specially friendly, but they were not inimical. To-day the Congress is under the ban of those who control in the Church. The matter has even gone so far as that the Leipzig churches were refused the Congress for the purpose of holding a religious service. This is one of the sorest afflictions of the Congress, and makes its members feel that it is wrong to forbid a church service to any class of men who desire it. They comfort themselves, however,

with the thought that their work is no less pleasing to God because they are refused the privilege of opening their Congress with a public service. One of the chief sources of their trouble is that they are classed with other social movements and parties with which they feel themselves out of all sympathy. It seems a mortal pity that nothing can be done or attempted on a large scale in Germany without the division of its forces into parties which fight each other to the bitter end, and thus hinder the accomplishment of the object for which they apparently exist and strive. Pride of opinion is one of the chief faults of the German people. They are a militant race.

Remarkable Discovery in Connection with the Remains of Martin Luther. With those in this country who are familiar with the life of the great reformer there probably never has been a doubt that his remains lie buried underneath the Castle Church, Wittenberg, Germany. But as early as 1886 there was reason to question the general belief. When the repairs on the celebrated church were begun one of the first things to be done was the removal of the floor. At that time Melancthon's grave and coffin were opened and his bones viewed. Upon digging for Luther's coffin at the spot marked as his grave no sign of it was discovered. During the next six years the work of repairing the church went forward, and the floor was relaid, ready for reopening in October, 1892. Meantime it became more and more doubtful to the inhabitants of Wittenberg whether Luther's remains had not been removed in some mysterious way from their original resting place. Anxious to settle the matter, and doubting whether a sufficient search had been made, two men who were engaged about the repairs removed the floor over the spot where Luther was supposed to be buried, and began to dig. After digging a little more than six feet they came upon the remains, which were found in a reasonably good state of preservation. Closing up the opening and relaying the floor, they hid all traces of their work and for a time kept the secret to themselves. Their task was completed on February 14, 1892. Gradually, however, they began to reveal to one and another their discovery, and at length gave Professor Julius Köstlin, the great biographer of Luther, the facts in the case in writing, and he has published them to the world, withholding the names of the parties. Although one of a skeptical turn might still be inclined to doubt, we may safely trust the critical acumen of Köstlin to such a degree as to believe that he has not been deceived. Besides, it would be easy to reopen the spot and ascertain whether the remains are there as described; and when to this we add the consideration—which is a fundamental principle in the field of evidence—that the men could have no motive for deception it seems certain that, though they were differently interred from those of Melancthon and others, the remains of Luther lie buried where they were originally placed, under the Castle Church, Wittenberg.

SUMMARY OF THE REVIEWS AND MAGAZINES.

THE tragedy of the Rebellion is fast receding in the distance, and its warriors rapidly falling from the ranks. With the passing years the descriptions of its struggles are taking their enduring place in national literature with the records of the Revolution and the War of 1812. Especially are such narratives as "Campaigning with Grant," from the pen of General Horace Porter, in recent numbers of the *Century*, valuable for their accuracy and vividness of coloring. In the October issue of this periodical is found the conclusion of the series. It constitutes a war document of unusual importance, with its description of Lee's surrender at Appomattox—General Porter himself being a spectator of that event—of the "dawn of peace," and of the grand review of the returning army at Washington. From the description of the last event a few meager extracts read as follows: "At the head of the column rode Meade, crowned with the laurels of four years of warfare. The plaudits of the multitude followed him along the entire line of march; flowers were strewn in his path, and garlands decked his person and horse. . . . Then came the cavalry, with the gallant Merritt at their head, commanding in the absence of Sheridan. The public were not slow to make recognition of the fame he had won on so many hard-fought fields. Conspicuous among the division commanders was Custer. His long golden locks floating in the wind, his low-cut collar, his crimson necktie, and his buckskin breeches presented a combination which made him look half general and half scout, and gave him a dare-devil appearance which singled him out for general remark and applause. . . . Nothing touched the hearts of the spectators so deeply as the sight of the old war-flags as they were carried by—those precious standards, bullet-riddled, battle-stained, many of them but remnants, often with not enough left of them to show the names of the battles they had seen. Some were decked with ribbons, and some festooned with garlands. Everybody was thrilled by the sight; eyes were dimmed with tears of gladness; and many of the people broke through all restraint, rushed into the street, and pressed their lips upon the folds of the standards. The President was kept busy doffing his hat. He had a way of holding it by the brim with his right hand and moving it from left to right, and occasionally passing his right arm across his breast and resting the hat on his left shoulder. . . . For nearly seven hours the pageant was watched with unabated interest; and when it had faded from view the spectators were eager for the night to pass, so that on the morrow the scene might be renewed in the marching of the mighty Army of the West. The next day the same persons, with a few exceptions, assembled upon the reviewing stand. At nine o'clock Sherman's veterans started. Howard had been relieved of the command

of the Army of the Tennessee to take charge of the Freedmen's Bureau, and instead of leading his old troops he rode with Sherman at the head of the column, his armless right sleeve giving evidence of his heroism in action. . . . Flowers were showered upon the troops in the same profusion as the day before, and there was no abatement in the uncontrollable enthusiasm of the vast assemblage of citizens who witnessed the march. . . . At half past three o'clock the matchless pageant had ceased. For two whole days a nation's heroes had been passing in review. Greeted with bands playing, drums beating, bells ringing, banners flying, kerchiefs waving, and voices cheering, they had made their last march. Even after every veteran had vanished from sight the crowds kept their places for a time, as if still under a spell and unwilling to believe that the marvelous spectacle had actually passed from view. It was not a Roman triumph designed to gratify the vanity of the victors, exhibit their trophies, and parade their enchained captives before the multitude; it was a celebration of the dawn of peace, a declaration of the reestablishment of the Union." It is to be hoped that these stirring and important reminiscences of General Porter's may be put into permanent book form.

THE *New World* for September opens with an article on "Benjamin Jowett." The writer, J. W. Chadwick, finds in the recently published life of Jowett, by Abbott and Campbell, "a spiritual presence that is full of goodly inspirations, and that will not let us go till it has blessed us with some notable accessions to our store of golden memories of fair and perfect things which never ought to be forgot." From Corpus Christi College, Oxford, F. C. S. Schiller writes on "The Ethical Significance of the Idea of Immortality." The ethical argument for immortality, he holds, is "simply this, that, if death ends all, the moral life cannot be lived out, moral perfection is impossible, and the universe cannot be regarded as at heart ethical." And, secondly, as to the value of this argument for immortality, the author teaches that it "seems logically as sound and metaphysically as legitimate as any argument can well be." In "The Terminology of the New Theology" the writer, W. Kirkus, proposes to "examine some few terms or names" of those he calls the "new theologians," to see "whether there are any real things corresponding to them; and also a few propositions, for the purpose of ascertaining whether they make, not a true, but an intelligible, assertion." The "recovery of the historical Christ," as it is phrased, first occupies his attention. The representatives of the new theology, he holds, have given a "new connotation" to the name "Christ," and, "the more the literature of the new theology is studied, the more obvious it becomes that it presents to us, not a historical Christ recovered, but a purely speculative Christ evolved." From the doctrine of the incarnation it also leaves out the Holy Spirit, and in place of the old doctrine of man it offers a new anthropology whose meaning is to Mr.

Kirkus obscure. "Harnack's Chronology of the New Testament" is next discussed by F. A. Christie, of the Meadville Theological School. "Those who have hailed this work," he says, "as a complete abandonment of critical views may judge if its construction of tradition makes a firmer basis for a Johannine theology than the philosophical criticism of Baur." R. M. Wenley, of the University of Michigan, follows with a consideration of "The Movement of Religious Thought in Scotland, 1843-1896." The article concludes: "After all is said, the Scotch still remain in temper very much what Knox made them. Their history really 'contains nothing of world-interest at all but this reformation by Knox.' In the past it has, as Carlyle said, 'produced in the world very notable fruit,' and it is likely to continue similar production in the future. Changed as religious atmosphere and theological skies may be, the former spirit abides, little if at all abated." The next article, on "Henry Drummond and his Books," is by H. M. Simmons. Drummond's writings, says the author, "have softened 'evangelical' prejudices and helped the Church to accept much heresy and science which would have been repulsive to it without his sugar-coating." But Drummond himself was "better than his books. Warm-hearted, generous, practical, ever active in some good work, he seems to have cared less for them and his own fame than to aid others." W. R. Newbold, of the University of Pennsylvania, follows with a discussion of "Demon Possession and Allied Themes," his argument being that "many cases of possession are simply cases of insanity misrepresented." J. H. Crooker considers "The Atheism in Religions," asserting that "there is a deposit of atheism at the heart of all great religions;" and Albert Réville writes from the College de France, Paris, of "Some Aspects of Islam," and maintains its decline.

THE contents of the *London Quarterly* for October are : 1. "Nelson ;" 2. "Peter the Great;" 3. "The Mystery of the Incarnation;" 4. "The Treatment of Dissent in English Fiction;" 5. "The Church of the New Testament;" 6. "Mrs. Oliphant—An Appreciation;" 7. "The Fin-de-Siècle Woman;" 8. "The London Quarterly Review;" 9. "The Meaning and Supremacy of the Bible;" 10. "The Growth of London During the Queen's Reign." Mahan's life of Nelson is the basis of the first article. It has, according to the reviewer, "no important rival." In the future "this is the book to which all students of the hero of the Nile, of Copenhagen, and Trafalgar will turn, as his one authoritative, accurate, and adequate biography and psychology." The life of Peter the Great which is noticed is Waliszewski's, translated from the French by Lady Mary Loyd. The book may be "unhesitatingly classed with the signs of the times," and is "quite curiously free from the partisanship of the biographer." Its hero's "least heroic weaknesses are pitilessly set forth, and his most repulsive vices are nowise palliated." The third article reviews Canon Gore's essay on the consciousness of Jesus. The

teaching of this essay is that "in our conception of the earthly Christ limitation of knowledge must be added to the limitation of power always admitted." In other words, the Canon's "final position" is "that form of the modern *kenosis* theory of the incarnation which affirms a double life in Christ, divine and human." But the reviewer finds it "hard to see how the deity of the Christ can be held on this ground. . . . Rationalism and High Anglicanism at this point seem distinctly to shake hands." In the fourth article the portrayal of dissenters by Bunyan, Thackeray, Dickens, George Eliot, Charlotte Brontë, Mrs. Oliphant, Trollope, Miss Sergeant, and others is recalled. Hort's lectures on "the Early History and Early Conceptions of the Ecclesia" are reviewed in the fifth article. In the next Mrs. Oliphant's death is termed not only "the loss of a delightful and accomplished writer," but also, "in some sense, the close of an epoch." Peaceful was her end. "I have no thought," she said to one who watched her on her deathbed, "not even of my boys—only of my Saviour waiting to receive me, and of the Father." The next article reviews two recent works suggestive of "that remarkable product of the dying nineteenth century, the 'new woman movement.'" The eighth article defines the literary scope of the *London Quarterly*, and its ownership by the Wesleyan Methodist Church. The next article vigorously criticises Dean Farrar's recent work on the Bible, and concludes: "We have not been able to indicate one half the dangerous misrepresentations of this most mischievous book. Nor have we been able to give any idea of the unscholarly inaccuracies which abound in its pages." The concluding article reviews six works bearing on the city of London, and notices the changes and improvements which have taken place during the reign of Victoria. London, in short, is "the Mecca of the Anglo-Saxon race."

IN the *Christian Quarterly* for October the Rev. W. Durban, of London, writes of "The Massacre of Ministers," including in his catalogue of agencies in "parson killing," the "plethora of preachers," the "competition of the laity in the pulpit," the "exigencies of pastoral work," the "mania for youth," "popularity," the "passion for amusements," and "financial folly on the part of Churches." J. W. Monser discusses "The Christ of Prophecy, History, and Futurity;" J. W. McGarvey urges a larger study of the English Bible, in his article entitled "Sacred History in the Education of Preachers;" and L. W. Morgan considers "The Relation of Religion and Ethics in the Sermon on the Mount, as Recorded by Matthew." Christ's words, the latter says, "are not merely religious; they are not merely ethical; they are the revelation of life." The concluding articles are "St. Paul, the Traveler and the Roman Citizen," by the Rev. W. J. Lhamon; "The Literature of the Disciples of Christ," by W. W. Hopkins; and "Baptism," by an anonymous writer, "without editorial approval."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Veracity of the Hexateuch. A Defense of the Historic Character of the First Six Books of the Bible. By SAMUEL COLCORD BARTLETT, D.D., LL.D., Ex-President of Dartmouth College. 12mo, pp. 404. New York: Fleming H. Revell Co. Price, cloth, \$1.50.

It is easy, says Dr. Bartlett, to deny the authorship of ancient documents. In illustration of this he instances, outside the realm of religious composition, the curious contention of the learned Father Hardouin, who died in 1729, that "the plays of Terence, Virgil's *Æneid*, the *Odes* of Horace, and the histories of Livy and Tacitus were forgeries of the monks of the thirteenth century." Yet, while the verbal and verbose denial of ancient authorship is easy, the establishment of that denial is a severe labor. Mere tradition is reckoned sufficient, in the case of Terence, Virgil, and the rest, to prove the historicity of their records. "Difficult as it would be," says Dr. Bartlett, "to formulate a case in court for them, . . . they are frankly accepted on the basis of the descending traditions, in the absence of conflicting claims or indications, together with the conviction that the monks were incapable of the composition—although this last point could not be proved." But mere tradition, accompanied by a conviction regarding the possibilities of Old Testament authorship, is not the "slender" proof on which Dr. Bartlett seeks to establish his claim for the veracity of the Hexateuch. By so much as Moses is a more conspicuous factor than Terence or Tacitus in human regeneration and the restoration of society to its pristine ideals, to that degree this present defender of the writings of Moses recognizes our possession of "all the evidence of their substantially contemporaneous origin and their authenticity which the nature of the case admits." In more detail his method is a candid and painstaking examination of the many objections to the historic value of the first six books of the Old Testament, followed by the citation of many affirmative arguments therefor, which are impressive in their weight and vigor. Taking the book of Joshua as a "starting point" from which to move backward, Dr. Bartlett urges a ninefold argument, which we may summarize with some minuteness, as indicating the general method of his treatment. The trustworthiness of Joshua, he holds, is indicated by "the baselessness and unreasonableness of the theory that its events were not put in writing till from three to eight centuries after the death of Joshua;" by the "marks of proximity of date to the events and of participation in them;" by the "lifelike minuteness of much of the narrative" as indicating "its original and contemporaneous origin;" by "the commemoration of some of the prominent events by memorial names and landmarks;" by "the minute and well-nigh exhaustive description of the land in the conquest, and more especially in the assign-

ment of the tribes;" by "the consistency and candor of the narrative;" by "the portraiture of Joshua himself;" by the "special confirmation" coming from "recently discovered ancient documents," such as the tablets found at Tell el Hesi and Tell Amarna; by the record of the burial of Joseph; and by the reference in the subsequent books of the Old Testament to "the chief events related in the Book of Joshua" as "unquestionable facts in the history of the times of Joshua." The author's position, in short, seems impregnable. Still proceeding backward in chronological course, the four following chapters examine the periods indicated in the titles, "From the Exodus to the Conquest," "The Residence in Egypt," "The Patriarchal History," and "The Table of the Nations." Devoting a chapter to the Deluge, the author finds its proof in "the widespread traditions of the human race," and quotes Lenormant to the effect that it is the most universal of all the traditions which "concern the history of primitive humanity." Particularly strong is his reasoning that "the characteristics of the Scripture account of the flood are such as of themselves to make the strongest impression of its truthfulness"—among these characteristics being "its exactness of statement," "its sobriety and consistency," "its pure monotheism," and "its marks of personal participation, and description at first hand." In his important chapter on "Antediluvian Life" Dr. Bartlett discusses ancient longevity and marriage, and hurls this challenge in the face of the critics: "The narrative presents no monstrous myth, but a series of events as credible and seemingly historical in their character and consequences as the invasion of England by the Danes." The garden of Eden narrative also finds in Dr. Bartlett a vigorous defender; and the creation story of Genesis is in his conception "neither poetry, saga, nor science, but a popular and truthful narration . . . sustained by the statements of the best modern scientific authorities." The first verse of Genesis "cuts off atheism, polytheism, pantheism, dualism, materialism, and fatalism." Thus far in his argumentation, covering thirteen chapters out of a total of twenty, Dr. Bartlett has thought it best to deal "only with the corroborative or collateral indications of the authenticity of the Hexateuch." Turning next to "the more direct evidence," though it is hard to present "the enormous strength of the case," he gives to the Hebraic documents such a measure of consideration as is possible in the further limits of the volume. From his chapter on "The Analysis" one quotation on phraseology as a proof of authorship must suffice for the whole: "Professor Stanley Leathes compared Milton's three short poems, 'L'Allegro,' 'Il Penseroso,' and 'Lycidas.' The first of them contains about four hundred and fifty different words, the second five hundred and seventy-eight, the third seven hundred and twenty-five; but there are only about sixty-one common to the three. He found in Tennyson's 'Lotos Eaters' about five hundred and ninety words, in his 'Ænone' seven hundred and twenty, but only about two hundred and thirty in common. Almost equally unsafe the somewhat broader test of

style. Almost any trained writer who has been at work at intervals for forty years on different topics and occasions, and in different states of mind, will find that he has produced writings so diverse in style and method that neither his friends nor even himself would recognize all of them for his composition except for positive evidence. Who would recognize the author of the ode on immortality in the poem of 'Peter Bell,' or the author of Webster's Plymouth and Bunker Hill orations in his letters to John Taylor?" We regret our inability to quote more fully from this strong and engaging volume. Dr. Bartlett has set forth the results of his researches in the fields of paleontology and textual study in a work so luminous and easily understood that the ordinary reader may find pleasure in its pages. His book, in fact, seems to meet the description of the ideal volume which he depicts in his Preface—a volume compact, clear, broad in statement, resting on reliable authorities, and "not overweighed with wearisome and repellent details." It is, in short, another triumph for conservative scholarship.

Four Psalms. Interpreted for Practical Use by GEORGE ADAM SMITH. 16mo, pp. 132. New York: Dodd, Mead & Co. Price, cloth, 50 cents.

This is one of a series of little books on religion. The Psalms and subjects are, "Psalm xxiii: God our Shepherd;" "Psalm xxxvi: The Greater Realism;" "Psalm lii: Religion the Open Air of the Soul;" "Psalm cxxi: The Ministry of the Hills and All Great Things." The Cursing Psalms—like the fifth, the tenth, the fourteenth, and the fifty-second—seem to some like angry rant. The chief thing to be felt in them is the power of moral conviction concerning the deserts of the wicked. The translation "exaggerates the violence of the Hebrew at the expense of its insight, its discrimination, and its sometimes delicate satire." A more literal version of the fifty-second psalm runs thus: "*Why glory in evil, big man? The zeal love of God is all day long. Thy tongue planneth mischief, like a razor sharp-whetted, thou worker of fraud. Thou lovest evil more than good, lying than speaking the truth. Thou lovest all words of voracity, tongue of deceit. God also shall tear thee down, once for all; cut thee out and pluck thee from the tent, and uproot thee from off the land of the living; that the righteous may see and fear.*" Commenting "on abundance of riches," the author quotes St. Augustine's remark that "it was not his poverty but his piety which sent Lazarus in the parable to heaven, and when he got there he found a rich man's bosom to rest in;" and adds, "Riches are no sin in themselves, but, like all forms of strength, a very great and dangerous temptation." "Trusting in riches—we all do it when we seek to drive away uncomfortable fears and the visitations of conscience by self-indulgence; when instead of . . . seeking the steep and arduous consolations of duty we look into our nearest friends' faces and whine for a sympathy that is often insincere or lie down in some place of comfort that is stolen or unclean." There is danger that pampered prosperity, luxury, and idleness will not only make men indolent, gross, and sensual, but arrogant, insolent, and brutal.

"Materialism and the temper which trusts in wealth or in success does not turn men into fat oxen, but into tigers." On sins of the tongue—lying, backbiting, and the love of swallowing men's reputations whole—is the following: "We are apt to think that sins of speech most fiercely beset weak and puny characters; men that have no weapon but a sharp and nasty tongue. Yet none use their words more recklessly than the strong, who have not been sobered by the rebuffs and uncertainties of life. Power and position often make a man trifle with the truth. A big man's word carries far, and he knows it; the temptation to be dogmatic or satirical, to snub or crush with a word, is as near to him as to a slave-driver is the fourteen-feet thong in his hand, with a line of bare black backs before him." This is about the bitterness and malice which easily breed out of man's natural selfishness: "You have been overreached in some business competition, or disappointed in getting a position, or foiled along some path of public service. You come home with a natural vexation in your heart; sore at being beaten, and anxious about your legitimate interests. It is all right enough. But sit down at the fire for a little and brood over it. Shut God out, as care and anger can. Forget that your Bible is at your elbow. Think only of your loss, which seems to you a wrong, and it is wonderful how soon you may find spite rising, and envy, and even cruel hate." But "the Bible is within reach of you. The luster is as fresh on the promises as the raindrops were under the glints of sun this morning. Walk there with God in his own garden. He is full of gentleness, and his gentleness shall make you great. He will take away the heat and the hardness. *'I will be as the dew unto Israel.'* Or seek with the Master the crowds of men. Keep near him in the dust and crush; watch how he endures the contradiction of sinners, how patient he is with men, how forgiving. Watch most of all how he prays. Bow the knee like him, and he shall lift thee up a sane and a happy man." "*Learn of me, for I am meek and lowly of heart, and you shall find rest unto your souls.*" Enlarging upon the fact that faith in God is helped by fixing the mind on great things, the author says: "How can the sense that the living God is near to our life, that he is interested in it and willing to help it, survive in us if our life be full of petty things? Absorption in trifles, attention only to the meaner aspects of life, is killing more faith than is killed by aggressive unbelief. For if all a man sees of life be his own interests; if all he sees of home be its comforts; if all he sees of religion be the outlines of his own denomination, the complexion of his preacher's doctrine, the agreeableness and taste of his fellow-worshippers—to such a man God must always seem far away, for in those things there is no call upon either mind or heart to feel God near. But if instead of dwelling upon trifles we resolutely, and with pious obstinacy, lift our eyes to the hills—whether to those great mountain tops of history which the dawn of the new heavens has already touched, periods of faith and action that signal to our more forward but lower ages the promise of his coming; or to the great essentials of human experience that at sunrise, noon,

and evening remain the same through all ages; or to the ideals of truth and justice, to the possibilities of human nature about us, to the stature of the highest characters within our sight, to the bulk and sweep of the people's life, to the destinies of our own nation that still rise above all party dust and strife—then shall we see thresholds prepared for a divine arrival, conditions upon which we can realize God acting. . . . Amid all the cynicism and the belittling of life, strenuously take the highest views of life. Amid all the selfishness and impatience which in our day consider life upon its lowest levels, and there break it up into short and selfish interests, strenuously lift your eyes and sweep with them the main outlines, summits, and issues." That the aim of this small book is practical is evident in all its interpretations and translations. These seem more justifiable than did the new version of Gen. xxxi, 49, the words of Laban to Jacob, "The Lord watch between me and thee when we are absent one from another," which one translator, rendering the passage in the light of Jacob's character, changed into "The Lord keep his eye on you when I'm away."

The Creed and the Prayer. By J. WESLEY JOHNSTON, D.D. 12mo, pp. 284. New York: Eaton & Mains. Cincinnati: Curts & Jennings. Price, cloth, \$1.20.

Fourteen discourses on the Apostles' Creed and seven on the Lord's Prayer, all expository, convincing, stimulative, and practical. They are especially welcome, because they fill an otherwise vacant place in Methodist sermonic literature. The themes are as ancient as they are sublime, but treatment and application are fresh with life and urgent with the interests of to-day. The choosing of such subjects is indicative of the level and the spirit of the author's ministry. The courage to announce and preach and publish a series of sermons on themes so high and solemn is born of a profound faith in the Gospel's everlasting adaptation to the inmost needs of men and its power to command attention and to appease the otherwise insatiable thirst of the soul; and the warm reception given these sermons has demonstrated the preacher's wisdom. In matter and style the sermons comport with the lofty themes they present. A sort of prophetic stress and earnestness mark the manner of the message, an earnestness which speaks out with force and fire, chooses incisive and telling words, and drives straight at the heart of things with every stroke. All the discourses are sufficiently and admirably illuminated with illustrations, but never waste time on needless incidents nor delay for rhetorical dalliance. They do not bid for a sensational popularity by pandering to a desire for the theatric, but command respect and are made nobly impressive by delivering great messages in a positive and effective fashion. Were space available some strong and vivid passages would be transferred to this page. They would come from the sermons on "Jesus Christ, His only Son, Our Lord," "The Holy Ghost," "The Holy Catholic Church," "Suffered under Pontius Pilate," "The Forgiveness of Sins," "The Life Everlasting," "Our Father," "Our Daily Bread." It is especially hard to refrain from quoting the

author's clear explanation and practical illustration of the difference in effect between the baptism of John and the baptism of the Holy Ghost; but it is better to refer our readers to the book itself; the whole of it is better than any part. This second volume of sermons from Dr. Johnston contains in permanent form the most mature, substantial, and sterling utterance of one who is well known to the Church through many and various expressions of his thought.

Illustrative Notes. A Guide to the Study of the International Sunday School Lessons. With Original and Selected Comments, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library References, Maps, Tables, Pictures, and Diagrams, 1898. JESSE LYMAN HURLBUT, ROBERT REMINGTON DOHERTY. 8vo, pp. 399. New York: Eaton & Mains. Cincinnati: Curtis & Jennings. Price, cloth, \$1.25.

It is not easy to understand how the student of the International course can ask a more complete commentary on the Sunday School Lessons of the day than is found in this volume now before us. Only those who prepare from year to year the successive numbers in a series of volumes know the difficulty in avoiding monotonous uniformity. Yet, while this handbook is much like its predecessors in type and arrangement of contents, it has nevertheless its distinct individuality. Its textual study is concise, yet clear, and scholarly, yet practical. Its illustrations are attractive, and wonderfully vivify and explain the text. The authorities quoted aggregate some two hundred and eighty writers, while the chief workers employed in its arrangement are thus specified, in an extract from its "Prefatory Note:" "Dr. Hurlbut has, as heretofore, prepared the Outlines and the Hints to the Teacher. The Explanatory Notes, Backgrounds of the Lessons, Illustrations for the Use of the Teacher, and Practical Thoughts have been prepared by Dr. Doherty. . . . The editors have had the unusual advantage, in treating of topics used as lessons in former years, of valuable special studies by Dr. James Hope Moulton, Eugene Stock, Professors Marcus D. Buell, Milton S. Terry, Charles R. Horswell, Hilary A. Gobin, and R. J. Cooke, Bishop John H. Vincent, Dr. D. A. Whedon, and Miss Sara G. Stock. . . . New maps, based on the latest surveys, have been provided; and Mr. J. D. Woodward has contributed picturesque pen-and-ink sketches made amid the ruins of Palestine." From this employment of the researches of so many prominent scholars of the Church a most complete commentary on the International Lessons would be expected, and this expectation is fully met. The volume for 1898 is, if possible, superior to its predecessors, and should be most popular among all the Sunday school helps of the day.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Religions of Primitive Peoples. By DANIEL G. BRINTON, A.M., M.D., LL.D., Sc.D., Professor of American Archaeology and Linguistics in the University of Pennsylvania. 8vo, pp. 264. New York: G. P. Putnam's Sons. Price, cloth, \$1.50.

This is the second series of "American Lectures on the History of Religions," the first being on the history and literature of Buddhism, by

Rhys-Davids. Dr. Brinton is an anthropologist of note, who has made special studies in prehistoric archæology and comparative mythology. He is a voluminous contributor to scientific periodicals, and two volumes issued—one in 1868, the other in 1876—present some results of his investigations, *The Myths of the New World*, and *The Religious Sentiment*. The present book offers a "study of early religions according to scientific methods;" a study of facts, "absolutely without bias or partisanship." "It seeks to lay bare those eternal foundations on which the sacred edifices of religion have ever been and must ever be erected." The directive forces at work in human progress are reduced to four—to wit, Language, Laws, Arts, and Religion. The methods employed in this reduction are the Historic Method, the Comparative Method, the Psychologic Method. By "primitive peoples" the author means savage or barbarous tribes—men in the uncivilized state from which the most advanced nations of to-day are not far removed in time. "A few hundred years ago the ancestors of the English-speaking nations were as savage as the savagest, without temples to their gods, in perpetual and bloody war, untamed cannibals;" so that we have a direct and not very remote ancestral interest in this study. On the question whether the mental powers of the savage are distinctly inferior the author reports: "This has been answered by taking the children of savages when quite young and bringing them up in civilized surroundings. The verdict is unanimous that they display as much aptitude for the acquisition of knowledge and as much respect for the precepts of morality as the average English or German boy or girl." Dr. Brinton gives this personal testimony: "I have been in close relations to several full-blooded American Indians who had been removed from an aboriginal environment and instructed in this manner, and I could not perceive that they were, in intellect or sympathies, inferior to the usual type of the American gentleman." The Australian Blacks are referred to as being, when first discovered, the most degraded people on the globe, unable to count the fingers on one hand, and evincing "an almost brutal stupidity"—"downright childishness and imbecility." In illustration of the incredibly blunted state of natural feelings and moral perceptions in them is the following incident, which happened at a frontier station: "A white family employed a native girl, named Mattie, about fifteen years old. She had a baby, which one day disappeared. On inquiry she stated that her mother had said she was too young to take care of a baby, and had therefore cooked and eaten it with some of her cronies. Mattie cried in telling this. Because her baby had been killed? O, no! Because her mother had given her none of the tidbits, but only the bones to pick!" Among several of the tribes on that great continental island it was the settled custom "for a mother to kill and eat her first child, as it was believed to strengthen her for later births." Yet these seemingly hopeless brutes had rigid religious laws and ceremonies, and wondered among themselves and had long night talks about things unseen—the past and future

of their race, whence they came and whither they were going. "Atheistic religions" seems a contradiction. The Chicago Parliament of Religions reduced the common essentials of religion to three—a belief in a god or gods, in an immortal soul, and in a divine government of the world; yet Buddhism, which pretends to be a religion, rejects every one of those items, and even on the basis of the call issued for that Parliament had no invitation or footing in its assemblies. Such a "religion" is the most misery-producing of delusions, the basest and least intelligent product of the "innate religiosity of man," which is declared to be established by the fact that "there has not been a single tribe, no matter how rude, known in history or visited by travelers which has been shown to be destitute of religion under some form." "Religion," writes the author, "is something distinctly human, and not shared by even the best developed of the lower animals. It is the only trait in which man is qualitatively separated from them. They, too, communicate knowledge by sounds; they have governments and arts; but never do we see anywhere among them the notion of the divine. This was the spark of Promethean fire which has guided man along the darksome and devious ways of his earthly pilgrimage." Only man is capable of the "beatific vision," an insight into the divine. To the human mind, groping amid brutish toils and pleasures, unconscious of grander aims, came the thought of God, which, "rising to consciousness within the soul, whispered to it of endless progress and divine ideals, in quest of which it has sought and will ever continue seeking with tireless endeavor and constantly increasing reward." Man alone has received or possesses capacity for any knowledge of God. The possibility of religion rests on one irresistible and practically universal human tendency; one and the same postulate underlies all religious thought. That postulate is the recognition that "*conscious volition is the ultimate source of all Force.*" It is the belief, however obtained or caused, that "behind the sensuous, phenomenal world, distinct from it, giving it existence, form, and activity, lies the ultimate, invisible, immeasurable power of Mind, of conscious Will, of Intelligence, analogous in some way to our own; and—mark this essential corollary—that man is in communication with it." Amid endless forms of expression the one thing fundamental, indispensable, universal, is "the unalterable faith in Mind—in the Super-sensuous—as the ultimate source of all force, all life, all being." Later on follows this statement: "The teachings of the severest science tell us that Matter is, in its last analysis, Motion; and that Motion is naught else than Mind." Referring the reader for particulars to the results of the physical investigations of Helmholtz and to their logical application to mental science by G. J. Romanes in his *Mind and Motion*; to Professor Paulsen's *Introduction to Philosophy*, and to Professor Dolbear's *Matter, Ether, and Motion*, the author asks who will dare to deny that "our minds may catch some overtones, as it were, from the harmonies of the Universal Intelligence thus demonstrated by inductive research

and vibrate in unison therewith?" The yearning for it is universal. Among all tribes the ethnologist and psychologist find the feeble human soul reaching out toward the divine for knowledge and fellowship. It is observed, near the end of this book, that one dangerous tendency frequently manifests itself in religion—namely, an inclination to despise the ethical, as compared with the mystical, in life; to hold an idea of holiness separable from personal character and life, as did the Anomians and Anabaptists, who were so holy that they could commit no sin, and hence allowed themselves the wildest license. Another type of fanaticism is seen in that Protestant sect of the Reformation who "opposed anyone's learning the alphabet lest he should waste his time on vain human knowledge." "They were called Abecedarians, because they distrusted even the A B C. Some learned scholars actually threw away their books and joined them." Foreign missionaries can confirm the truth of the statement that there is in every people a disposition toward any religion which they newly accept to alter it in accordance with the special constitution of their own minds, and, we may add, to modify it so as to conform more or less to their former faith. Here lies the probability of heresy in mission converts and the unsafeness of leaving a mission wholly in their hands. The spirit and convictions of the author in all his writings may be judged from the statement which closes his other volume, *The Myths of the New World*: "The more carefully we study history the more important in our eyes will become the religious sense. It is almost the only faculty peculiar to man. It concerns him nearer than aught else. It holds the key to his origin and destiny." The third series of lectures on the History of Religions will be delivered in various places in this country during the coming winter by Professor T. K. Cheyne, of Oriel College, Oxford, on "Religious Thought and Life Among the Hebrews in Post-Exilic Days."

The Poet's Poet, and Other Essays. By WILLIAM A. QUAYLE. 12mo, pp. 352. Cincinnati: Curts & Jennings. New York: Eaton & Mains. Price, cloth, gilt top. \$1.25.

A fine piece of book-making with contents worthy of their dress; fourteen essays on Browning, King Cromwell, William the Great of England, The Greater English Elegies, Soliloquies of Hamlet and Macbeth, "The Ebb Tide," The Jew in Fiction, Robert Burns, The Psychology of Nathaniel Hawthorne, Shakespeare's Women, "The Deserted Village," George Eliot as Novelist, "The Ring and the Book," Shylock and David as Interpreters of Life. A lover's passion for works and persons of literature and history burns in these pages. The author's themes fill and possess him, and he treats them with the power of a glowing enthusiasm. An impetuous and imaginative style marks the book. Crisp, short, ardent sentences are flung forth quivering with the force of genuine feeling. Delicate discrimination, warm appreciation of the best, and a spirit rapt away to the heights whither the best ideals have power to lift the best men—these are manifest on every page. In eight of these essays a poetic soul writes of poetry and poets. In all of them an earnest and spiritually

minded man speaks straight to human minds and hearts with clear, sharp utterance and the abrupt impetuosity of masculine vigor. Through many miles of travel in Iowa, Wisconsin, and Minnesota they gave us a pleasure similar to the comfort one takes in the light and warmth and flaming of living coals of fire. The overcoat pocket which carried the volume seemed to contain something alive; one could almost feel it throb and stir. To choose what to quote is difficult, but it is safe to quote anywhere. The following strikes in upon the time when the England of the commoner and the Puritan superseded the England of the cavalier and the churchman: "Puritanism came like an apparition. It stalked upon the stage of human affairs, and men knew not whence it came nor whither it hastened. It was a strange thing; it was a great thing. What then is Puritanism? This question needs candid answer. More, it demands it. Puritanism is in the main an uncomprehended thing. Men laugh at it, make their common jests at its expense. I had as lief laugh at Niagara or the Matterhorn. Stupendousness is not a fit subject for jest, nor sublimity a theme for the humorist. The greater part of most men's knowledge of Puritanism appertains to its vagaries. It had idiosyncrasies; all greatness has. In our day looking back across that seventeenth century plain crowded with armies, misted with battle smoke, tumultuous with battle din, we behold Puritanism a peak lifting itself so high into the azure that, when all else is hid, it stands sublime, a beacon to the world. Puritanism was no tangle of incongruities. It was wise above its day. It was a revolt against falseness, hollowness, hypocrisy. It was an exodus of men from an Egypt of falsehood and insincerity into a Canaan of truth. . . . Puritanism came; asked no man's leave; stood a strong, heroic thing; championed the cause of purity and devotion to God; believed in the brotherhood and common equality of man; believed in one God and one Book. No better, no nobler tribute can be paid to those whom history names Puritans than to say, 'They were men of one Book.' These men possessed a devotion to duty, as they apprehended it, which was as beautiful as a mother's sacrifice; stern and pitiless toward Romanism and sin in any guise, but tender toward wife, mother, babe, as any heart that ever beat. They were knights in a new and illustrious chivalry. They made battle for purity of thought, lips, and life. My heart, as it beholds the Puritan, cries, 'Hail, all hail!' . . . In Westminster Abbey there is a place for Mary, who lost Calais, stained her hands with martyr's blood; but for Cromwell, no place. He sounded his guns on every shore; lost no principality; shed no martyr's blood; championed freedom of conscience; compelled respect for Anglo-Saxondom; made England illustrious as the dawn. But for him there is no place in the mausoleum where English honor sleeps. There is place for Charles II, who made the English court a brothel, who sold Dunkirk to England's most inveterate foe for money to squander on harlots—for him a place in Westminster! But for him who protected the lowliest citizen against

the world, who made the pope do his bidding, who won Dunkirk with his soldier's hand—for Oliver Cromwell, no place in Westminster Abbey!" Of the chief character in Browning's "The Ring and the Book" Dr. Quayle writes: "Pompilia is the fairest portrait of woman ever put on canvas by any artist to this hour. A bud not yet become a flower, a sunbeam glinting on a stream, no more! when suddenly her life meets scourge and fire like martyr at the stake; passes through flame and comes forth without smell of fire upon it; meets life's fearful problems; lives tragedy out to its bloody goal; struggles with every shape of shame that courts a soul; and comes through all spotless as unflecked clouds that float across the roof of heaven." Dr. Quayle is right. Nothing lovelier than Pompilia has been conceived since men began to write, and "sweeter woman ne'er drew breath" in literature or life. She, holding by her prayer; trusting in the compensating, great God, knowing life is probation and the earth no goal but starting point of man; saying, in death, "Everybody that leaves life sees all softened and bettered; to me at least was never evening yet but seemed far beautifuller than its day;" sending to Caponsacchi out of pure gratitude a cheering message which ends with these words as she ends her life:

So let him wait God's instant men call years;
Meantime hold hard by truth and his great soul.
Do out the duty! Through such souls alone
God, stooping, shows sufficient of his light
For us i' the dark to rise by. And I rise—

she is matchless in literature. To have created Pompilia is to have wrought a miracle which distances all the magicians of wonder-working art.

The Social Teaching of Jesus. An Essay in Christian Sociology. By SHALER MATHEWS, A.M., Professor of New Testament History and Interpretation in the University of Chicago. 12mo, pp. 235. New York: The Macmillan Co. Price, cloth, \$1.50.

Appeals to the writings of the New Testament, and particularly to the words of Christ, constitute a favorite method of argument with many of the sociologists of the day. And since men find in the Scripture what their tastes desire, their deductions in some instances seem to lend color to diverse and even conflicting theories as to the constitution of the social organism. Were they all, however, to appeal to the New Testament with such apparent purpose as in the case of Professor Mathews, the science of sociology would easily and deservedly strengthen its claim upon the attention of the public. While "little that can be termed descriptive sociology" is to be discovered in the gospels, and while we cannot think of Jesus as "laboriously gathering material for a treatise upon social phenomena—a measurer of heads and a compiler of statistics," yet his teachings do set forth, in the judgment of Professor Mathews, "his conceptions of what society may become, and the means and process through which its desired consummation may be reached." In tracing these conceptions of Jesus the professor handles the Gospel with sense, vigor, and reverence. According to his interpretation, Christ's doctrine regarding

man ranks him as a "social being," with "a capacity for union"—the line of argument leading the author to pass over with little emphasis the complementary fact that man is also an individual and an egoist. The summary of his third chapter, entitled "Society," includes the following statement: "Jesus, then, thinks that an ideal society is not beyond human attainment, but is the natural possibility for man's social capacities and powers. . . . In his conception of this progressively realized social order we see that two elements are essential—the divine sonship, as seen in the moral regeneration of the individual, and the organic union of good men typified by the family." To the latter union—without giving specific directions as to the rearing of children or the solution of difficult domestic problems—Christ has "applied clearly the supreme social ideals of divine sonship and human fraternity." The fourth chapter, on "The State," closes with this particularly vigorous and pertinent sentiment: "It may well be doubted whether the teachings of Jesus are not more operative in politics than men think; and it may well be hoped, so long as this possibility lasts, that, as the conceptions of man and society and the family have more and more come under the sway of the thought of Jesus, so too politics are approaching, be it never so slowly, that justice and altruism which are to be the world's, when once its kingdoms have become the kingdom of the Lord and his Christ. And one dares hope thus in the face of European diplomacy and American municipalities!" Wealth as such was not denounced by Christ. He was "neither a sycophant nor a demagogue. He neither forbids trusts nor advises them; he is neither a champion nor an opponent of *laissez faire*; he neither forbids trades unions, strikes, and lockouts, nor advises them; he was . . . a friend neither of the workingman nor the rich man as such." Nor in the social life does Jesus rank all men upon the same plane. He "does not claim that men in the world to-day are physiologically equal. There are the lame and halt. Nor are they mentally on an equality. There are men to whom one talent could be intrusted, and those to whom five and ten." Surprising are the forces of human progress, continues the author in a succeeding chapter, upon which Jesus does "not count." Neither to physical force, æsthetics, self-interest, nor "any other hedonist philosophy" does he look for the realization of his ideals, but to man's religious regeneration. In his concluding chapter, on "The Process of Social Regeneration," the author has this to say about the parable of the tares and wheat: "Just what Jesus meant by the striking imagery in which he clothed this thought we cannot clearly see. That it may mean revolution or some other tremendous political change is not yet clear, and yet not to be absolutely denied in the light of his references to the destruction of Jerusalem. But, whatever it may be, it will mark the triumph of the new social order. . . . The world will, by virtue of man's endeavor and God's regenerating power, have been transformed into the kingdom. And the triumph of this new and perfected humanity, this eternal fraternity which he described and insti-

tuted, and for which centuries have travailed—this is the coming of the Lord." This utterance, which is paralleled in at least one other place in the volume, is the one discordant note in an otherwise admirable interpretation of the words and spirit of Jesus. There is little of mystery, we infer, for the general Church in the "striking imagery" of Christ regarding the wheat and tares. Yet, without lingering over this detail in exegesis, we may anticipate with Professor Mathews the triumph of "perfected humanity" which that great day shall usher in, and rejoice in the expectation.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

White Man's Africa. By POULTNEY BIGELOW, author of *History of the German Struggle for Liberty, The Borderland of Czar and Kaiser*, etc. Illustrated by R. CATON WOODVILLE and from photographs. 12mo, pp. 271. New York: Harper & Brothers. Price, cloth, \$2.50.

This volume conducts the reader on a romantic journey into a region of the world which is as yet unvisited by the ordinary tourist. The part of Africa described is "a very small portion of the great Dark Continent, stretching from the Cape of Good Hope for a thousand miles or so northeastward along the Indian Ocean." In comparison with the entire continent, continues the author, "it reminds one of the thirteen united colonies of America in 1776. Here is the only section of Africa where the white man has established self-governing communities. This is the New England of Africa, whose enterprising sons are doggedly conquering the wilderness step by step, carrying with them Christianity and constitutional government." At Pretoria, the capital of the Transvaal, Mr. Bigelow met President Kruger, and was impressed with his rugged personality. His bravery, as illustrated by stories of former conflicts with a lion and a wild buffalo, amounts to actual recklessness; his language is the Boer Dutch; his religious affiliations are with the Independent Congregational Church, of which body he is a member. "There is no man of modern times," says the author, "with whom he may be compared. We must go back to mythical days to find his parallel—to the days of the many-minded Ulysses, who could neither read nor write, and yet ruled wisely and fought successfully. Old Field Marshal Blücher was a Kruger in his indifference to grammar, but Blücher was sadly devoid of moral principle. Jahn was blunt and patriotic, but wholly lacked Kruger's spirit of moderation. Cromwell had something of the Paul Kruger, but it soon vanished on the battlefield. The men who framed the American Constitution commanded the respect of their fellow-citizens, but not one of them was a man of the people in the sense that Kruger is a burgher among his fellow-burghers. . . . He is a magnificent anachronism. He alone is equal to the task of holding his singular country together in its present state . . . the patient, courageous, forgiving, loyal, and sagacious Paul Kruger." As to Portuguese progress in South Africa, Mr. Bigelow draws the conclu-

sion that Portugal, "after three hundred years of African rule, not only made no good impression upon that country, but has left behind her everywhere traces of a government scandalous to white men of any age." In a chapter entitled "The President of the Orange Free State" are described the attractive and vigorous characteristics of Marthinus Theunis Steyn, who holds "the balance of power in South Africa to-day." His industry, statesmanship, and sturdy sense impress the reader. When of late, in a friendly gathering, surprise was expressed that one had "married another whose grandfather had been a bricklayer," Steyn observed: "I see nothing strange in that. My own father was a wagon-maker, and I am proud to think that he was a good one and an honest one." The ceremonious opening of the Parliament at Cape Town, with the accompaniment of "scarlet tunics and white helmets," the "showy uniforms representing the consuls of foreign powers," the rich dresses of the wife of Sir Hercules Robinson and the wives of cabinet ministers and other officials, and the court uniform of the governor himself, "much ornamented by gold embroidery," suggest the high civilization that has already established itself in that faraway portion of the globe. Of the customs, dress, and industries of southern Africa Mr. Bigelow writes fully and in a most entertaining vein. Natal especially pleases him, so that he is led to say: "Natal is, of all British colonies, the one in which I would most willingly spend the declining years of my life. It has more honest savagery and more complete civilization than any other part of South Africa." Under the injustice done the Boers at London, in the matter of the Jameson raid, "they are smarting." A "competent tribunal" existed in South Africa. "To drag this local matter to a point six thousand miles away, before the bar of a judgment seat which the Boers could not regard as impartial, was unfortunate;" yet in Africa, holds the writer, the flag of Great Britain represents as no other freedom of thought and freedom of trade. "It is, in short, the only flag which to-day makes possible our dream of a White Man's Africa." The judgment is one for which Mr. Bigelow is responsible. Whatever its value, his attractive book vividly suggests to the reader the great possibilities for Christian civilization in the Dark Continent which the future holds in store.

Autobiography of Charles Force Deems, D.D., LL.D., Pastor of the Church of the Strangers, New York City, and President of the American Institute of Christian Philosophy; and Memoir. By his Sons, REV. EDWARD M. DEEMS, A.M., Ph.D., and FRANCIS M. DEEMS, M.D., Ph.D. Crown 8vo, pp. 365. New York, Chicago, and Toronto: Fleming H. Revell Co. Price, cloth, \$1.50.

"I set to work at once to do something." The sentence is typical of Dr. Deems's entire life. He had just graduated from Dickinson College, of which Dr. Durbin was then president, and where Robert Emory and John McClintock were professors and George R. Crooks was his classmate, and had come to New York to begin the real business of life. Here, among other Methodist celebrities of that day, he met the editor of the *Methodist Quarterly Review*, "the Rev. George T. Peck"—the

middle initial being seemingly borrowed by Dr. Deems from the editor's distinguished brother, Bishop Jesse T. Peck; and to the *Review* for 1841, although then barely of age, he contributed two papers on the life and poems of George Crabbe. He early began to preach as occasion offered, and attracted the attention of such men as Nathan Bangs and Laban Clark, the name of the latter appearing on page 63 with a final and unnecessary "e." And in this connection we notice that the present location of the Union Theological Seminary is given on page 215 as 1,200, instead of 700, Park Avenue. In 1840 he was admitted on trial in the New Jersey Conference, but was soon transferred to the North Carolina Conference, having been appointed agent of the American Bible Society for that State; and thenceforward and until 1875, at which time he had been pastor of the Church of the Strangers for nearly ten years, he remained a member of that Conference, going over with it into the Church South, as he afterward went over with the State into the Southern Confederacy. Although not yet twenty-one he spent most of his first summer in North Carolina in preaching at camp meetings. "All young preachers," he says, "upon quitting the college or theological seminary ought to seek a round of camp meetings and preach whenever they can get a chance—at a real, genuine, old-fashioned camp meeting. . . . No man could read a little twenty-minutes' moral essay there; neither men nor angels could endure the ridiculousness of that. He has got to turn himself loose and preach with a swing." From that early start Dr. Deems continued on to the end of his life in an honorable and successful Christian service. As pastor and presiding elder, as university professor and college president, as author and editor, in many a varied field, but particularly at the Church of the Strangers, he was accustomed to "set to work at once to do something." He possessed a prompt decision, a tireless energy. He had a genius for accomplishing things, for finding opportunities for accomplishment. "The fact that he did not break down under labors to which an apparently stronger man would have succumbed was due largely to his talent for sleep and his observance of Saturday as his physical Sabbath." This book is an artless but interesting recital of an active and effective life. Much of it is in Dr. Deems's own words. The first eighty-nine pages are wholly autobiographical, and are written in an easy, conversational style, primarily for his own family only. Passages from his diary offer glimpses of slavery at its best and of life in the South during the civil war. Sincerity is apparent on every page—sincerity and a simple, ingenuous unreserve, impressing the reader with the feeling that the life recorded here had little or nothing to conceal. It is a sunny book throughout. It abounds in reminiscences of men so widely separated in time and temper as John Summerfield and Commodore Vanderbilt. Dr. Howard Crosby once playfully accused Dr. Deems of taking up collections at funerals. One extract from his journal will suggest the extent and quality of his friendships: "Spent the day on an excursion up the Hudson River with the English historian, Mr. Froude,

and the philanthropist, Miss Emily Faithfull. Delightful time. At night was at Dr. John G. Holland's, at a reception given to George Macdonald, the novelist." The funeral sermon by Dr. J. M. Buckley is found in the Appendix.

The Law of Civilization and Decay. An Essay on History. By BROOKS ADAMS. 12mo, pp. 393. New York: The Macmillan Company. Price, cloth, \$2.

This volume is valuable to the student, not only for the results that its author reaches, but also because of his preliminary conclusions regarding history and the work of the historian. For instance, he says that "the value of history lies, not in the multitude of facts collected, but in their relation to each other, and in this respect an author can have no larger responsibility than any other scientific observer. If the sequence of events seems to indicate the existence of a law governing social development, such a law may be suggested, but to approve or disapprove of it would be as futile as to discuss the moral bearings of gravitation." Mr. Adams's reading of theology, backward through the schoolmen and the crusades "to the revival of the pilgrimage to Palestine which followed upon the conversion of the Huns," led him to such convictions as these, that religious enthusiasm was "the power which produced the accelerated movement culminating in modern centralization;" that faith, from the eleventh to the thirteenth century, spoke through architecture; that an exceedingly small part has been "played by conscious thought in molding the fate of men;" and, most of all, when he finally saw where his studies led, that the intellectual phenomena examined "fell into a series which seemed to correspond, somewhat closely, with the laws which are supposed to regulate the movements of the material universe." History, in other words, is governed by law; and the volume under notice "contains the evidence which suggested the hypothesis," though so vast a subject can necessarily be treated only in suggestion. The titles of the various chapters will show how wide a scope the author has traversed: "The Romans," "The Middle Age," "The First Crusade," "The Second Crusade," "The Fall of Constantinople," "The Suppression of the Temple," "The English Reformation," "The Suppression of the Convents," "The Eviction of the Yeomen," "Spain and India," and "Modern Centralization." All of these chapters bear the marks of the cautious and thorough inquirer, and none the less discover that power of wide generalization which is indispensable in the philosophic study of history. Chapter xii, which is entitled "Conclusion," leads the reader to results that are, to say the least, most serious. While the writer is speaking particularly of Old World civilization, yet the vital principle he announces is one that would seem to have its application to all continents. We may thoughtfully ask, in the light of the author's reasoning, whether the world's civilization is tending. Such sentences as this disclose the spirit of his argument: "Since the capitulation of Paris the soldier has tended to sink more and more into a paid official, receiving his orders from financiers with his salary,

without being allowed a voice even in questions involving peace and war." Or this: "No poetry can bloom in the arid modern soil, the drama has died, and the patrons of art are no longer even conscious of shame at profaning the most sacred of ideals. The ecstatic dream, which some twelfth century monk cut into the stones of the sanctuary hallowed by the presence of his God, is reproduced to bedizen a warehouse; or, the plan of an abbey, which Saint Hugh may have consecrated, is adapted to a railway station." Whether the reader will accept these ultimate conclusions must be left to himself. But he will at least appreciate the skill with which Mr. Adams guides his feet through the bewildering maze of history.

MISCELLANEOUS.

Southern Writers: Sidney Lanier. By WILLIAM MALONE BASKERVILL. 16mo, pp. 162. Nashville, Tenn.: Barbee & Smith. Price, paper, 30 cents.

Properly enough, a triple number is given to Sidney Lanier in Professor Baskervill's series of twelve biographical and critical studies of the most prominent figures in the literary movement of the South since 1870. The previous numbers were studies of Joel Chandler Harris, Maurice Thompson, and Irwin Russell. Southern pride and affection dote upon Lanier. Mrs. Laurence Turnbull, writing of William Watson, expresses the opinion that the English poet has been much influenced by Lanier, and traces some interesting parallels between the two. Of this we have some doubt, but as for Watson, these words concerning him are just: "He loves to muse upon the problems of our time—by the roar of the sea, in the heart of the forest, on the mountain's height—with a modern's comprehension of these present-day problems, with a Greek's calm acceptance of beauty as compensatory, but with a Christian's choice of the beauty which is wholly pure, and with a Christian's faith that all these mighty forces are overruled by the All-Father. In all our noblest artists must be such a fusion of Hellenism with Hebraism." And as for Lanier, our admiration for the poet and the man are not less than Professor Baskervill's.

Chinese Characteristics. By ARTHUR H. SMITH. 8vo, pp. 342. New York and Chicago: Fleming H. Revell Co. Price, cloth, \$2.

This work is now in its third edition, and will probably have a still larger sale as its value becomes known. The comments from all sides indicate that the opinion is general that it is the best book now extant on China and the Chinese. Twenty-two years of life as a missionary of the American Board have given the author abundant opportunity to investigate and study China and its people. The peculiar traits of the Chinese are set forth in chapters entitled, "The Disregard of Time and Accuracy," "The Talent for Misunderstanding," "The Talent for Indirection," "The Absence of Nerves," "Physical Vitality," "Patience and Perseverance," "Mutual Responsibility and Respect for Law," "Mutual Suspicion," etc. The nature of, and reasons for, China's strength and weakness are visible

in this portrayal of the national character. It is not a book on missions, but its contents are an aid and a stimulus to missionary interest. It is liberally and finely illustrated with photographs which convey information in a vivid way. It will be interesting and valuable to anyone who takes an interest for any reason in the land or the life of the Chinese.

Champions of Christianity. By SILAS FARMER, author of *History of Detroit and Michigan*, etc. 12mo, pp. 139. New York: Eaton & Mains. Cincinnati: Curtis & Jennings. Price, cloth, 60 cents.

The charge of unbelievers that "the churches are made up of women and children" is here refuted by Mr. Farmer. Christianity, on the other hand, has had its defenders among the greatest men of the centuries, in every walk of life. The successive chapters of the book treat of the champions of the faith in the "governmental world," the "social and business world," the "artistic world," the "literary world," and the "scientific world." The peculiarity and value of the author's treatment are found in the fact that, instead of "a biographer's statement" being given, there are quoted "the very words of the mighty and noble of various nationalities, vocations, and pursuits, verified in each case by reference to volume and page, so that every quotation is like a citation in a legal brief." The faces of Faraday, Farragut, Sir Walter Raleigh, Milton, Scott, and Samuel F. B. Morse look out upon us from the book; the names of many more great men crowd its pages in such profusion that any enumeration is impossible. We cordially commend the work.

From a Cloud of Witnesses. Three Hundred and Nine Tributes to the Bible. By DAVIS WASGATT CLARK. Cincinnati: Curtis & Jennings. New York: Eaton & Mains. 4½x8. Pp. 219. Rubricated initials. Price, \$1.

Such is the greatness of the Bible that even the enemies of its vital doctrines are forced at times to praise it. Dr. Clark's *Cloud of Witnesses* includes some men from whom praise was most unexpected. His range of quotation is very wide, and enters every realm of modern literature, including the newspaper. The compilation is exceedingly valuable and suggestive. It shows at a glance how many brilliant thinkers have reflected on the Bible, and gives the substance of their thought in pithy sentences. In these noble tributes, culled from every available source, many will find expression of their profoundest sentiments concerning the word of life.

A Castaway, and Other Addresses. By F. B. MEYER, author of *Light on Life's Duties*, etc. 12mo, pp. 127. New York: Fleming H. Revell Company. Price, cloth, 30 cents.

For their quaint presentation of the truth, their incisive utterance, and their close adherence to the great themes of the Gospel, these addresses are to be strongly commended. Mr. Meyer is a man who has a burning message to the world, and is straitened to accomplish his mission. Notwithstanding his adherence to the Calvinistic faith, his words here included on the anointing and the fullness of the Holy Ghost, and on soul rest, are such as the generation needs. The addresses were delivered last winter in New York, Boston, and Philadelphia, during Mr. Meyer's last brief visit to the American shores.

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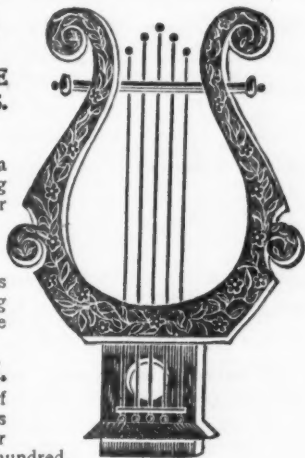
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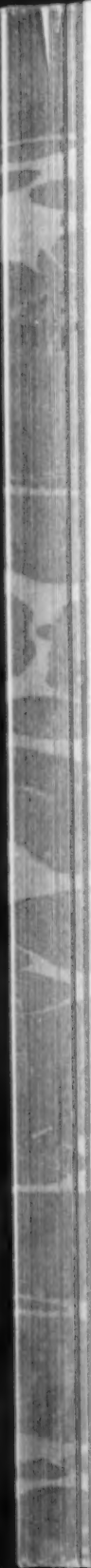
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